Claremont School of Theology


**Rooted in Faith:**


**An Examination of the Role of Religion in the Boardrooms of Faith-Based Nonprofits**



A Practical Research Project Submitted to the Faculty

in Candidacy for the Degree of

Doctor of Ministry




by


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This professional project completed by

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# Abstract

This project seeks to answer the question: Does a religious requirement for board membership support faith-based nonprofits in staying true to their religious roots? The question arises from this hypothesis: Minimal religious requirements for board membership weaken religious influence on faith-based organizations whereas more substantial religious requirements for board membership preserve religious considerations in the boardroom.

To test the hypothesis, the project analyzed the bylaws of twenty-nine faith-based nonprofit organizations in the Los Angeles area to determine the presence of three elements: 1) a statement of purpose with explicit religious references; 2) religious factors in board member qualification or selection; and 3) religious factors in executive director qualification or selection. The findings of this analysis were then compared to the content of mission, vision, and values statements. Those organizations with religious purpose statements in their bylaws carried that perspective forward in crafting their guiding statements. However, no statistical association was established between organizations with religious mission statements and organizations that included religion as a factor in their board selection process.

The websites of the participating organizations were also analyzed for religious content. Again, no specific association was established between incidence of religious references on websites and religious factors in the board member selection process.

Turning from the product of their work to the board members themselves, the results of a survey of board members showed that most perceive the organizations they govern to serve some religious function. Yet, no statistically significant association was established between those responding affirmatively to the question of religion being a part of board deliberation and the

organizations in question mandating religious factors in their board member selection process. In other words, religious considerations in board discussions did not necessarily come from mandating religious qualifications for board members or involving religious authorities in the selection process.

Given the evidence, the study concludes not with a claim of proving the original hypothesis but rather by posing a new one: Organizational structure supports visible expressions of identity; culture shapes conversation among board members and their resulting decision-making.

# Acknowledgements

I am deeply grateful to many individuals who supported me in pursuing this project. I especially wish to acknowledge the following: Professor Karen Dalton, who knows how to encourage, support, and inspire; Professor Andy Dreitcer, who launched a program that has allowed me to heal the duality in my professional life; Natasha Guez and London Jones, undergraduate interns at Antioch University Los Angeles, who were stalwart researchers, found sources I would have missed, carefully checked facts and references, and were always of good cheer, even when the work was tedious; Professor Jack Jackson, who wisely counseled me to write every day and to say no to other things; Professor Susan Nero, Management Department Chair at Antioch University Los Angeles, who first encouraged me to pursue the D.Min. degree, and who provided invaluable counsel on how to construct a project that would be both worthwhile and feasible, listened graciously to a dizzying number of early tangents, and who has been one of the great mentors of my life; Joseph Oppold, my partner and spouse, who is, quite simply, the best thing that has ever happened to me; Professor Andrea Richards, who advised on the formation of the board member survey, provided invaluable expertise in statistical analysis, offered constructive criticism of select chapters, assisted with the creation of tables and charts, and whose friendship is a profound blessing to me; and Barbara Spielberg, who volunteered (!) to proofread. I am also deeply grateful to the organizations who graciously agreed to participate in this study. Without them, of course, there would be no project.

Whatever is lacking in what follows is my error or oversight. Whatever the reader may find enlightening or useful is to the credit of one or more of these individuals. This project would not have come to fruition without them.

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# Dedication

To Joseph Oppold, my partner, spouse, and best friend,

who has always been the best thing that has ever happened to me.

The purpose of doctrine is not primarily to fill our heads but to shape our lives. We express beliefs in words in order to express our beliefs in actions. The words are meant to promote deeds. – Paul Knitter, *Without Buddha I Could Not Be a Christian*

# Introduction

## A Tale of Three Ministries

When I was preparing for ordained ministry as an Episcopal priest, my image of what lay ahead of me was set in the parish. Except for some encounters with school chaplains, like most people, my experience of church took place largely in the context of a local congregation.

After ordination, however, I was soon introduced to what was then for me a new concept: the faith-based organization. The parish that called me to function as an Assistant Minister had, a few years prior, established a soup kitchen to feed the increasing number of homeless people who came to its doors for help. As sometimes happens in churches and nonprofits, it was not very long after arriving at the church that I was thrust into a leadership role in the burgeoning ministry. Without any prior experience in management, I was appointed its Managing Director.

Fortunately for those who had to suffer with my inexperience, I learned on the job. The kitchen served more and more people daily with less of the chaos that had triggered the experiment of my appointment.

The soup kitchen had its own budget and staff and dedicated space. It did its own fundraising, winning loyal individual donors and foundation and government support. Even so, there was never any question about who held authority; it was the parish. Its vestry acted as the kitchen's board and the rector was its chair.

Mostly, this was a win-win arrangement. The kitchen's volunteer corps included many from the church and, in the early years, the space it utilized could never have been replicated elsewhere, given the cost of real estate in the city. For the church's part, visitors from across the city were drawn to it frequently because of its celebrated outreach ministry. It also took

advantage of an expanded staff, larger than it could otherwise afford, by combining positions with the soup kitchen.

However, as the kitchen grew in its ability to attract money and attention, I grew concerned that decisions were not always made in its own best interest. Staffing arrangements seemed to be made at the expense of the kitchen and the amount that the kitchen was paying the church for space use ("shared expense") had been increased multiple times, reaching a sizeable portion of the kitchen's expense and the church's income. Having grown in the role of Managing Director, I began to question the appropriateness of the kitchen being so tightly controlled by the church.

But my questions would not be resolved. As Assistant Ministers do, I received a call to serve as rector of a church in another city.

Less than a month into the new position, I discovered that I served *ex officio* on the board of a growing after-school program. Like the soup kitchen, it too had been founded by the parish in response to obvious need in the surrounding neighborhood. Originally, like the kitchen, it had been staffed entirely by volunteers from the church and had generated renewed vitality within the parish and greater attention to it from without.

But unlike the kitchen, as it had grown, the church allowed for the educational center's independence as a separately incorporated entity. Formally, the church retained only one seat on the new board, the rector's. For a while, church members still predominated; gradually, however, the church's influence waned as non-church members attained the majority.

The church continued to donate dedicated space to the educational center and recruit volunteers for it but that give and take, with the church giving and the center taking, became the

essence of the relationship. Eventually, the center even changed its name to reflect its religious heritage no longer.

In neither case were the arrangements made for governance of these ministries ideal. The church that launched the soup kitchen sometimes made decisions that favored the church over the kitchen. The church that launched the after-school program experienced the opposite; the educational center took advantage of the church. When it came to governance of faith-based organizations, there had to be a better way.

After serving as a rector for several years, I moved on to lead a social service agency which was founded by an Episcopal diocese. Part of what intrigued me about the position was a desire that the bishop of the diocese, who also served as chairman of the agency's board, made clear to me upon starting. He very much wanted the agency to return to playing a significant role in the life of the diocese. Its previous executive director, he went on to explain, was not Episcopalian, and had not been much interested in agency-church relations. He confided that she had once even attempted to change the name of the agency to avoid explicit reference to its religious heritage.

The day of my conversation with the bishop, I took on a mission to restore a relationship between a church denominational structure and a public benefit nonprofit it had created not only to serve its neighbors but to bear witness to the church's faith. In contrast to my predecessor, it seemed to me that there could be, and should be, a happy medium between total ecclesiastical control and total secularization. Intuitively, I suspected that that balance would be achieved not just by my leadership in the Executive Director role; it would also require attention to board composition. Put simply, a win-win arrangement was possible. That possibility is what has led me to this project.

## The Research Question and Thesis

This project seeks to answer the question: Does a religious requirement for board membership support faith-based nonprofits in remaining loyal to their religious foundations?

The question arises from this hypothesis: Minimal religious requirements for board membership weaken religious influence on faith-based organizations while more substantial religious requirements for board membership serve to strengthen the continuing influence of religious belief and practice.

## The Weight of the Issue

The stakes can be high for both faith-based nonprofits and the religious communities that establish and support them. Both face losses if the religious identity of the nonprofit recedes; if it remains, however, both have something to gain.

For religious communities and coalitions of communities, secularization of their faith-based nonprofit means a diluted, if not altogether diminished, witness to the beliefs and practices that caused its establishment. Secularization implies a shift in the world-view from which the nonprofit entity operates. It can also make the nonprofit a less fitting, or at least less appealing, locus for the practice of one's religious beliefs, such as donating funds and volunteering time.

On the nonprofit side of the equation, it is a loss of a previously loyal base of tangible support. It may also result in the loss of a ready partner when pursuing some community initiative.

If, on the other hand, the nonprofit and the religious community (or coalition) maintain a good working relationship, advantages accrue to both. The faithful continue to have a vehicle for expressing and living out their world-view, while the nonprofit continues to have an ally and supporter.

As the story of the soup kitchen illustrates, tight control of a public benefit nonprofit by a religious community may create problems too, not the least of which may be conflict of interest. Recognizing this possibility, some researchers have investigated the question of professionalism and service quality among faith-based social service agencies.[1] Others have examined the impact of religious control and religious programming, especially active proselytization, upon funding.[2] Nonetheless, the more common tendency in faith-based nonprofit formation is toward secularization, which is the underlying assumption of the project hypothesis.

There is no reliable estimate of the number of faith-based nonprofits in this country (a topic addressed in Chapter 3). However, a close examination of the nonprofit landscape in any city is likely to bring into focus a significant number in relation to the total of all nonprofits. Thomas Jeavons, a longtime leading voice in the study of faith-based organizations, goes so far as to argue that the whole nonprofit sector has religious roots.[3]

Whatever their exact number, it is undeniable that in virtually every city of this country, including Los Angeles, the locus of this study, people have been inspired by their faith to act for the common good. They give of themselves to house the homeless in shelters and heal the

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[1] Ronald J. Sider and Heidi R. Unruh, "Typology of Religious Characteristics of Social Service and Educational Organizations and Programs," *Nonprofit and Voluntary Sector Quarterly* 33, no. 1 (March 1, 2004): 109–34, DOI:10.1177/0899764003257494; Gaynor I. Yancey and Kelly M. Atkinson, "The Impact of Caring in Faith -Based Social Service Programs: What Participants Say," *Social Work & Christianity* 31, no. 3 (2004): 254–66; J. W. Sinha, "Examining Pros and Cons of Collaboration with Small to Midsized, Grassroots, and Strongly Faith-Based Partners," *Journal of Leadership Studies* 7, no. 1 (March 2013): 61–69, DOI:10.1002/jls.21281.

[2] Steven Smith and Michael Sosin, "The Varieties of Faith-Related Agencies," *Public Administration Review* 61, no. 6 (December 2001): 651–70; Helen Ebaugh et al., "Where's the Religion? Distinguishing Faith-Based from Secular Social Service Agencies," *Journal for the Scientific Study of Religion* 42, no. 3 (September 2003): 411–26; Helen Ebaugh, Janet Chafetz, and Paula Pipes, "Funding Good Works: Funding Sources of Faith-Based Social Service Coalitions," *Nonprofit and Voluntary Sector Quarterly* 34, no. 4 (December 2005): 448–72.; Thomas Jeffery Davis, ed., *Religion in Philanthropic Organizations: Family, Friend, Foe?*, Philanthropic and Nonprofit Studies (Bloomington: Indiana University Press, 2013).

[3] Thomas Jeavons, *When the Bottom Line Is Faithfulness: Management of Christian Service Organizations*, Philanthropic Studies (Bloomington: Indiana University Press, 1994), 39.

injured in clinics, educate young people in colleges and universities and provide caring homes for the elderly, form arts organizations for the enrichment of all and advocacy groups for the protection of the more vulnerable, bring friendship to the lonely and consolation to the grief-stricken. They touch upon all aspects of the human condition and the institutions of our civil society would be much the poorer without them.

## Historical Context & Literature Review

The focus of this study joins two distinct conversations with very different histories: American religious social teaching and nonprofit management and governance. American religious groups, since first establishing themselves in this country during the colonial era, have been engaged with the twin issues of their response to their neighbor in need and their role in the wider community. Preachers, pastors, ethicists, and theologians have all contributed to the discourse about that engagement, not merely to describe it but to shape its scope and direction. The study of organizational management, of which nonprofit management and governance are specialties, is a more recent historical development, first arising in the mid-nineteenth century, the late Industrial Age, out of a quest for increasing productivity in the workplace.

### Nonprofit Management & Governance

Management historian Marvin Weisbord identifies the beginning of the modern field of management with the work of Frederick Winslow Taylor (1856-1915) and the rise of "Taylorism," which focused on increasing efficiencies in manufacturing.[4] In the academic realm, Harvard University launched the first Master of Business Administration (MBA) program to be

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[4] Marvin Ross Weisbord, *Productive Workplaces: Organizing and Managing for Dignity, Meaning, and Community*, Jossey-Bass Management Series (San Francisco: Jossey-Bass Publishers, 1987).

offered in the United States in 1908.[5] Since those early days, the field has grown exponentially. Management, or Business Administration, is an academic department found in most colleges and universities and new books on the subject, both popular and academic, appear nearly continuously.

As the study and practice of management expanded, the field became much more sophisticated with the rise of many specialties. Nowadays, an interested student may find graduate degree programs in human resource management, information technology, marketing, organization development, and finance, to name just a few.

The specialty of nonprofit management is a relatively recent invention. Yale University launched what some consider the first graduate degree in the field with its Master of Public and Private Management (MPPM) in 1976.[6] Not quite four decades later, an internal study done by the Management Department of Antioch University Los Angeles identified more than two hundred universities in the United States offering advanced degrees in the subject. The rise in academic offerings reflects the recent growth of the sector overall; there are now over 1.5 million registered nonprofits in the country (not counting religious congregations), a dramatic increase since the turn of the century when there were fewer than half a million.[7]

The first institutional focus on nonprofit governance came in 1988 with the formation of the National Center for Nonprofit Boards, later renamed BoardSource.[8] Nowadays, centers for professional continuing education in the nonprofit sector routinely offer both consulting and

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[5] Harvard Business School, "History - About Us," *Harvard Business School*, http://www.hbs.edu/about/facts-and-figures/Pages/history.aspx.
[6] Yale School of Management, "History," *Yale School of Management*, May 31, 2013, http://som.yale.edu/about/history.
[7] Urban Institute, "Quick Facts About Nonprofits | NCCS," *National Center for Charitable Statistics*, accessed June 9, 2017, http://nccs.urban.org/data-statistics/quick-facts-about-nonprofits.
[8] "BoardSource," *Wikipedia*, last modified July 31, 2017, https://en.wikipedia.org/w/index.php?title=BoardSource&oldid=750329737.

training on best practices in governance, including the Center for Nonprofit Management of Southern California in Los Angeles.[9]

Notwithstanding their substantial presence on the nonprofit landscape, before the mid-1990s, practitioners and academics alike did not dedicate much attention to faith-based (nonprofit) organizations as a discrete focus of study. A comprehensive literature scan done by Wolfgang Bielefeld and William Suhs Cleveland reveals that academic publications concerned with faith-based organizations were very rare, with more than one publication occurring in only fifteen of the eighty-two years between 1912 and 1993.[10]

That changed when President Bill Clinton signed controversial welfare reform legislation, specifically "The Personal Responsibility and Work Opportunity Reconciliation Act" in 1996. It included what was called the Charitable Choice provision which allowed religious organizations to receive funding and be formally recognized as legitimate partners in social policy formation and implementation.[11] The provision generated intense debate over the pros and cons of involving religious organizations in government-funded projects (especially the constitutionality of doing so), as well as questions about professionalism, program effectiveness, and the effect of public funding on religious identity.[12] More broadly, it awakened scholars across several disciplines to the existence and importance of faith-based nonprofits in civil society.

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[9] Center for Nonprofit Management of Southern California, "Online University," *CNMSoCal*, https://cnmsocal.org/online-university/.

[10] Wolfgang Bielefeld and William Suhs Cleveland, "Defining Faith-Based Organizations and Understanding Them Through Research," *Nonprofit and Voluntary Sector Quarterly* 42, no. 3 (June 2013): 445, DOI:10.1177/0899764013484090.

[11] Ibid., 443.

[12] Scott Fitzgerald, "Religious Organizational Identity and Environmental Demands," in *Not by Faith Alone: Social Services, Social Justice and Faith-Based Organizations in the United States* (Lanham, MD: Lexington Books, 2010), 187.

Three authors produced seminal, comprehensive works for the discussion. Robert Wuthnow, a sociologist of religion, and Virginia Hodgkinson, a scholar of philanthropy, examined voluntarism and giving (i.e., the supporters of faith-based organizations) in their volume, *Faith and Philanthropy in America*.[13] Thomas Jeavons looked at the management of such organizations in *When the Bottom Line Is Faithfulness*.[14]

As the debate over religion's role in welfare reform subsided, scholars did not abandon their focus on faith-based organizations but redirected it to more fundamental issues of character and structure. Asking the question of what defines a faith-based organization, several researchers developed and proposed taxonomies, an exercise which continues to occur from various academic disciplines, including theology, philanthropy, and anthropology.[15] In contrast, the Faith and Organizations Project attempted to apply academic lessons to practitioners' issues, with its studies and ensuing reports about such matters as how practical theology guides governance, resource development, and program design and implementation.[16]

Under President George W. Bush, with his establishment of the White House Office of Faith-Based and Community Initiatives (later renamed, by President Barack Obama, the White

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[13] Robert Wuthnow and Virginia Ann Hodgkinson, *Faith and Philanthropy in America: Exploring the Role of Religion in America's Voluntary Sector*, 1st ed., The Jossey-Bass Nonprofit Sector Series (San Francisco: Jossey-Bass, 1990).

[14] Jeavons, *When the Bottom Line Is Faithfulness*.

[15] Thomas Jeavons, "Identifying Characteristics of 'Religious' Organizations: An Exploratory Proposal," in *Sacred Companies: Organizational Aspects of Religion and Religious Aspects of Organizations*, ed. N. J. Demerath, Peter Dobkin Hall, Terry Schmitt, and Rhys Williams (New York: Oxford University Press, 1998), 79–96; Smith, "The Varieties of Faith-Related Agencies;" Sider and Unruh, "Typology of Religious Characteristics of Social Service and Educational Organizations and Programs;" Laura Thaut, "The Role of Faith in Christian Faith-Based Humanitarian Agencies: Constructing the Taxonomy," *VOLUNTAS* 20, no. 4 (2009), 319–50, DOI:10.1007s/11266-009-9098-8; Julie Adkins, Laurie A Occhipinti, and Tara Hefferan, *Not by Faith Alone: Social Services, Social Justice, and Faith-Based Organizations in the United States* (Lanham, MD: Lexington Books, 2010), 6-14.

[16] Jo Anne Schneider, Laura Polk, and Isaac Morrison, "Translating Religious Traditions into Service: Lessons from the Faith and Organizations Project," in *Not by Faith Alone: Social Services, Social Justice, and Faith-Based Organizations in the United States* (Lanham, MD: Lexington Books, 2010), 165–186; "Faith & Organizations Project," http://www.faithandorganizations.umd.edu/ (site discontinued).

House Office of Faith-Based and Neighborhood Partnerships), controversy re-emerged. Bielefeld and Cleveland found that academic articles about faith-based organizations peaked during this period, with ninety-five published in 2003 and ninety-four in 2006.[17] Political progressives expressed concern that the initiatives were not impartial in their funding choices, giving preference to evangelical Christian groups which largely supported the Republican administration. Some conservatives, on the other hand, questioned the appropriateness of religious groups taking any government funding. The debate precipitated research about the religious nature of programming offered by such agencies.[18] It also stirred new investigations into the funding of faith-based organizations, particularly the seesaw of government versus private funding.[19]

Now at the start of the Trump era, it remains to be seen what new direction the White House may take with respect to faith-based organizations and what new controversy that direction may engender. The serious study of these organizations is no longer dependent upon political controversy, however, as researchers from multiple disciplines have now taken up the cause with modest consistency. With one group of contributors dismissing management study as superficial (Jo Anne Schneider, Laura Polk, and Isaac Morrison), anthropologists Julie Adkins, Laurie Occhipinti, and Tara Hefferan provide a collection of work from their discipline's

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[17] Bielefeld and Cleveland, "Defining Faith-Based Organizations and Understanding Them Through Research," 445.
[18] Smith, "The Varieties of Faith-Related Agencies;" Ebaugh et al., "Where's the Religion? Distinguishing Faith-Based from Secular Social Service Agencies;" Sider and Unruh, "Typology of Religious Characteristics of Social Service and Educational Organizations and Programs;" Thaut, "The Role of Faith in Christian Faith-Based Humanitarian Agencies: Constructing the Taxonomy;" Sinha, "Examining Pros and Cons of Collaboration with Small to Midsized, Grassroots, and Strongly Faith-Based Partners."
[19] Ebaugh et al., "Where's the Religion? Distinguishing Faith-Based from Secular Social Service Agencies."

perspective.[20] A collection of essays on *Religion in Philanthropic Organizations*, edited by

religious studies professor Thomas A. Davis, provides another example, as well as a connecting

bridge to that other stream of inquiry, American religious social teaching.[21]

**American Religious Social Teaching**

Over time, the United States, and the metropolitan region of Los Angeles especially, have

developed into richly diverse tapestries of religious practice and expression, a reality reflected in

related nonprofit agencies and institutions. Within the City of Los Angeles, one can find

Buddhist temples and meditation centers, Bahá'í centers, Muslim mosques, Christian churches,

Jewish synagogues, Hindu temples, and Sikh gurdwaras. Nevertheless, this review will be

limited to pertinent Christian sources, given the tradition's historical predominance. Although it

is less and less true, the United States still identifies as a largely Christian nation.[22]

In his famous sermon, "A Model of Christian Charity" (1630), Puritan leader John

Winthrop (1587-1649) preached on the proper relations between rich and poor, insisting that

both the law of grace and the law of nature required that the former provide relief to the latter,

though the offer must come from a spirit of charity as opposed to legal obligation.[23] The famous

observer of American life, Alexis de Tocqueville, lauded the American penchant for giving aid

to one's neighbor when he toured the country two centuries later in the 1830s.[24] The theme of

aiding the less fortunate has been a constant in American religious social teaching ever since. It

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[20] Schneider, Polk, and Morrison, "Translating Religious Traditions into Service: Lessons from the Faith and Organizations Project."

[21] Davis, *Religion in Philanthropic Organizations*.

[22] Pew Research Center, "America's Changing Religious Landscape," *Pew Research Center's Religion & Public Life Project*, May 12, 2015, http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/.

[23] David C. Hammack, ed., *Making the Nonprofit Sector in the United States: A Reader*, Philanthropic Studies (Bloomington, Indiana: Indiana University Press, 1998), 19.

[24] Alexis de Tocqueville, *Democracy in America*, trans. Arthur Goldhammer, The Library of America 147 (New York: Library of America, 2004), 592-594.

can be found in official statements of many American Christian denominational bodies (see Chapter 2). It is embraced as a core teaching not only by longstanding faith traditions with histories that far predate American independence, but just as much by traditions established in the United States, notably the Church of Jesus Christ of Latter-Day Saints.[25]

Alongside relief of the poor, whose presence (sadly) has been a constant, the pressing issues of each historical period have inspired people of faith to seek justice for all and transform society for the better. Arthur Tappan (1786-1865), a devout Calvinist, founded the American Anti-Slavery Society (1833), along with William Lloyd Garrison (1805-1879).[26] A century later, the Rev. Dr. Martin Luther King Jr. (1929-1968) arose as a prophet to become the *de facto* leader of the Civil Rights Movement, not only through his writing and speaking but also in founding (1957) and serving as President of the Southern Christian Leadership Conference.[27] His famous "I Have a Dream" speech at the culmination of the March on Washington and his "Letter from Birmingham City Jail" (1963) continue to inspire many in the struggle against racism.[28]

Anna Dickinson (1842-1932), a devout Quaker, gained great popularity as a lecturer about women's suffrage and even addressed Congress (1864), the first woman ever to do so.[29] Susan B. Anthony (1820-1906), also a Quaker, helped to found the National Woman Suffrage Association (1869) and produced the six-volume *History of Woman's Suffrage* (1881), along

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[25] The Church of Jesus Christ of Latter-day Saints, "LDS Charities," *LDS Charities*, ttps://www.ldscharities.org/?lang=eng.

[26] Kelly LeRoux and Mary K. Feeney, *Nonprofit Organizations and Civil Society in the United States* (New York: Routledge, Taylor & Francis Group, 2015), 52-53.

[27] Southern Christian Leadership Conference, "History," *National SCLC*, http://nationalsclc.org/about-us/history/.

[28] Martin Luther King, *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr*, ed. James Melvin Washington, 1st ed. (San Francisco: HarperSanFrancisco, 1991), 208-216, 289-302.

[29] National Women's History Museum, "Anna Dickinson," *NWHM*, https://www.nwhm.org/online-exhibits/progressiveera/suffrage.html.

with Joslyn Gage (1826-1895).[30] In the present day, the fight for women's rights is fought on several fronts, including the struggle for equal pay for equal work and reproductive choice. In these causes, both leaders of religious groups and movement leaders who are religious continue to play visible, audible roles, such as through both Clergy and Laity United for Economic Justice and the Religious Coalition for Reproductive Choice.[31]

The Stonewall Riots of 1969 launched the modern lesbian, gay, bisexual, and transgender (LGBT) Movement. Yet, the struggle for LGBT rights was waged not only on civil and political fronts but just as much within religious circles, for religious teaching was often the source of the bias against LGBT persons. Early in the struggle, the unprecedented book by the Rev. John J. McNeill, SJ (1925-2015), *The Church and the Homosexual,* provided a theological basis for the movement.[32] His work also supported pastoral efforts, specifically the growth of DignityUSA, the Roman Catholic LGBT group founded by Father Patrick Nidorf, OSA (1969).[33] The creation of DignityUSA was soon followed by similar nonprofit organizing activity in other denominations. Dr. Louie Crew (1936-) founded Integrity USA for Episcopalians in 1974 and Pastor Jim Siefkes (date unknown) created Lutherans Concerned (later renamed ReconcilingWorks) the same year.[34] Both groups were instrumental in reforming the official positions of their respective denominations.[35]

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[30] National Women's History Museum, "Susan Brownell Anthony," *NWHM*, https://www.nwhm.org/education-resources/biography/biographies/anna-dickinson/.
[31] Clergy and Laity United for Economic Justice, "About - Our Story," *CLUE Justice*, http://www.cluejustice.org/; Religious Coalition for Reproductive Choice, "History," *RCRC*, http://rcrc.org/history/.
[32] John J. McNeill, *The Church and the Homosexual*, rev. ed. (Boston: Beacon Press, 1988).
[33] "Highlights of DignityUSA's History: 1969," *DignityUSA*, https://www.dignityusa.org/history.
[34] Integrity USA, "About Integrity," *Integrity USA*, http://www.integrityusa.org/about-integrity; Zac Baker, "Lutherans Concerned/North America Becomes ReconcilingWorks," *ReconcilingWorks*, June 12, 2012, https://www.reconcilingworks.org/news-2012-06-13/.
[35] Louie Crew, Founder of Integrity USA, in discussion with the author, September 1977; Baker, "Lutherans Concerned/North America Becomes ReconcilingWorks."

Other issues have inspired still more religious leaders to speak up and to act up, from peace (and later, AIDS) activist Daniel Berrigan, SJ (1921-2016), author of *Prison Poems* among many other works, to the many church leaders involved in the Sanctuary Movement.[36] Today, religious involvement in social issues extends across the whole spectrum of human concern.

Within the many branches of Christianity, there are groups which are more or less inclined to engage in social issues, as explained by theological ethicist H. Richard Niebuhr (1894-1962) in his classic work, *Christ and Culture*.[37] In that work, he describes five different postures that Christians take toward the cultures in which they live: Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, and Christ transforming culture. Notwithstanding this range of perspective, however, the impact of Christian individuals and groups continues to be of major consequence in American civil society, from the charitable provision of relief to the poor to leadership in *avant-garde* social movements.

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[36] Daniel Berrigan, *Prison Poems* (Greensboro, NC: Unicorn Press, 1973); "Sign the Pledge," *National Sanctuary Movement*, 2017, http://www.sanctuarynotdeportation.org/sign-the-pledge.html.
[37] Helmut Richard Niebuhr, *Christ and Culture*, 1st ed. (New York: HarperSanFrancisco, 2001).

# 1: Nonprofit Organization/Faith-Based Organization

Faith-based, public benefit corporations (FBOs) are a subset of the universe of all nonprofit organizations (NPOs). Although both are popularly used, neither term is well understood, even by those who work or volunteer for such organizations. Not surprisingly, FBOs are sometimes confused with religious organizations and nonprofits are often understood less by what they are than by what they are not (i.e. not profit-producing). Consequently, some clarification of these terms is in order before proceeding with the discussion of the field research.

## What Is a Nonprofit?

Within the American socio-economic and legal context, nonprofit organizations are neither governmental bodies nor for-profit businesses. They represent a third kind of organization, which gives rise to the term "third sector," a phrase sometimes used to describe the universe of nonprofit organizations in this country.

With just a few arcane exceptions, nonprofits fall into one of three broad categories: mutual benefit corporations, religious corporations, and public benefit corporations.[1] As the term implies, mutual benefit corporations are formed for the benefit of some clearly defined group of members. Examples include alumni associations and recreational clubs. The category of religious corporations includes churches, mosques, and synagogues; conventions, associations, and auxiliaries of such communities; and societies for the propagation of a faith or the education of its adherents and inquirers. Because of the separation of church and state in the United States, religious corporations are not subject to many of the state and federal reporting requirements that

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[1] William L. Boyd III and Jeannie Carmedelle Frey, eds., *Guidebook for Directors of Nonprofit Corporations*, 3rd ed. (Chicago, IL: American Bar Association, Section of Business Law, 2012), 4.

other nonprofits are, including faith-based public benefit corporations. The third kind of nonprofit is the public benefit corporation, which is organized for some common good. Their specific purposes range widely, from colleges and universities to homeless shelters and soup kitchens.

Besides purpose, nonprofits are also distinguished by their origin and structure. Community-based and faith-based organizations are the more frequently mentioned categories but there is a significant incidence of two others as well, the corporate sponsored and the quasi-governmental. A community-based nonprofit may be a grassroots association of people with shared interests. It may also be a more mature, complex agency or institution that has developed in response to both community need and community support. Most corporate sponsored nonprofits are grant-making foundations. Quasi-governmental bodies are nonprofits which have been formed by some unit of government, but which enjoy a degree of independence from political control. Faith-based organizations originate mostly from religious communities and coalitions of communities but are sometimes the product of religious leaders acting outside of official religious structures.

Differences in origin hold implications for how nonprofits are governed and by whom. Nonprofits perceived as community-based are typically expected to include community members on their boards while boards of corporate related nonprofits are routinely comprised in part, if not in whole, of corporate personnel. Boards of quasi-governmental agencies typically have political appointees at the table. The patterns apparent among boards of faith-based nonprofits is one of the questions addressed by the field research.

Answering the question of what nonprofits are begs the question of why they exist. Answering that related question is beyond the scope of this project but has been addressed

extensively by others. A recent summary of social and economic theories explaining nonprofit

creation is provided by Kelly LeRoux and Mary K. Feeney.[2] Looking at the issue of impact,

David Horton Smith identifies no fewer than ten distinct functions that nonprofits have in

American society.[3]

In view of the discussion to follow on FBOs particularly, Peter Frumkin's explanation of

the dimensions of the sector is particularly germane and so calls for some brief description here.[4]

Applying economic categories to nonprofits, he sees them as having either of two orientations, a

demand-side or a supply-side. Some organizations come into existence for the sake of

responding to public problems (demand) while others are the product of donors, volunteers, and

social entrepreneurs pursuing agendas representing their own interests (supply).

He also sees them as having one of two rationales, an instrumental or an expressive. The

instrumental rationale for the nonprofit is one of outcomes. The organization is created and

sustained to render some service or provide some product. It is objective. In contrast, the

expressive rationale is subjective. The nonprofit operates as a vehicle by which those sustaining

it demonstrate their personal values and commitments to themselves, their fellow citizens, and,

although Frumkin himself does not go this far, to God.

## What Is a Faith-Based Organization?

What makes an NPO an FBO?  While there is no official or universally accepted

definition, the term "faith-based organization" most commonly refers to nonprofits which were

established by religious communities or coalitions, and with which they continue to maintain

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[2] LeRoux and Feeney, *Nonprofit Organizations and Civil Society in the United States*, 79-106.
[3] David Horton Smith, "The Impact of the Voluntary Sector," in *The Nature of the Nonprofit Sector*, ed. J. Steven Ott and Lisa A. Dicke, 2nd ed. (Boulder, CO: Westview Press, 2012), 71–87.
[4] Peter Frumkin, "The Idea of a Nonprofit and Voluntary Sector," in *The Nature of the Nonprofit Sector*, 2nd ed. (Boulder, CO: Westview Press, 2012), 17–30.

some ties. These ties usually pertain to religious identity or expression, organizational control, and program implementation, according to a survey of FBO typologies done by Bielefeld and Cleveland.[5] Most visibly, an FBO may carry the name of a religious community. Its Articles of Incorporation or Bylaws may guarantee some measure of ongoing religious influence by way of stipulations concerning board members and executive qualifications and selection processes. Its program may incorporate religious elements, or, at a minimum, make religious teaching and practice available to those it serves on a voluntary basis.

Although religious diversity in the United States has expanded over the centuries, Christianity has been central to the story of American religious belief and practice since the colonial era and still predominates. The Pew Research Center reports that, in 2017, 70.6 percent of Americans identify as Christian whereas only 5.9 percent identify with some other religious tradition.[6] Lacking a standard definition of what constitutes a faith-based organization, it is not possible to compile statistics about their religious origin and affiliation. Nevertheless, it is reasonable to infer from the statistical survey of individuals that the considerable majority of faith-based organizations are likely to be Christian also, with FBOs identifying with some other tradition totaling a much smaller, though not inconsequential, number.

Some nonprofits that would appear to qualify as faith-based, according to the criteria identified by Bielefeld and Cleveland, are reluctant to claim the label.[7] In these instances, either there is enough ambiguity attached to the concept to dissuade leaders from appropriating it, or

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[5] Bielefeld and Cleveland, "Defining Faith-Based Organizations and Understanding Them Through Research," 446.
[6] Pew Research Center, "America's Changing Religious Landscape."
[7] Bielefeld and Cleveland, "Defining Faith-Based Organizations and Understanding Them Through Research," 446. The authors identify three major categories upon which typologies are based: organizational control, expression of religion, and program implementation.

there is ambivalence around being perceived as faith-based, as the story of one episode in the organization recruitment phase of this project illustrates.

In response to a request for recommendations of local, faith-based organizations whose leaders might be willing to participate in the study, a staff member of the (Roman Catholic) Archdiocese of Los Angeles suggested contacting the founding director of a transitional shelter for women and children. When the director was reached, she responded graciously. She immediately stated her willingness to help but went on to state explicitly that the shelter was not an FBO.

This objection to the characterization was perplexing, given how and by whom the introduction had been arranged. Intuitively, it seemed there was more to the story, and there was. During a subsequent exchange, the founder gradually revealed that the shelter had been founded by a group of thirteen women, some of whom were Roman Catholic but not all. Thus, in her view, the shelter was not faith-based. When going on to describe more about the operation, she noted that the facility is owned by an order of women religious and provided to the shelter at no cost. She noted further that the program is staffed by another order of women religious. In closing, she made one last revelation, this time personal. She, the founding director, is a member of the order that staffs the program. Following the conversation, a reading of the bylaws showed that at least two members of the board must be women religious, one each from the two orders that provide the staffing and the facility.

The shelter does not bear a name that one would automatically associate with the Roman Catholic Church. Its founding director declines to describe what she has done as faith-based. Yet, the shelter would not have been created and, likely, would not continue to operate without

several women acting out of their faith, both individually and collectively, as members of religious orders.

In his seminal work on Protestant Christian faith-based organizations, Jeavons points to two rationales for people of faith creating and sustaining public benefit nonprofits.[8] First, they provide a vehicle for serving others. For the Christian, service to others is an essential aspect of practicing one's faith. The mandate to serve others comes from none other than Christ himself, his admonitions about the Last Judgment being just one example among many teachings on the subject.[9]

Service in the name of Christ is rendered on both personal and collective levels. For instance, some Christians may commit to providing relief to the poor in the form of emergency housing or food. The faith-related missions operating on Skid Row of Los Angeles offer a classic example of this approach.[10] Others, often in coalition, will work to transform the structures that produce poverty. Progressive Christians Uniting and Clergy and Laity United for Economic Justice (CLUE) provide examples of groups taking this systemic approach to the call to serve.[11]

Secondly, public benefit nonprofits are an effective means by which to give witness to one's beliefs, with the further aim of either passive or active proselytization.[12] The Christian is to do good works not only for their own sake, as a way of living the faith, but also for their power to "shed light" and move others to praise God (Matthew 5:16). Here, Jeavons and Frumkin

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[8] Jeavons, *When the Bottom Line Is Faithfulness*, 47-56.
[9] Matthew 25:31-46 (REB).
[10] Los Angeles Mission, "About Los Angeles Mission - Los Angeles Mission History," *Los Angeles Mission*, http://losangelesmission.org/learn/about/history; The Midnight Mission, "The Midnight Mission » History," *Midnight Mission*, http://www.midnightmission.org/about/history/.
[11] Progressive Christians Uniting, "History," *Progressive Christians Uniting*, http://www.progressivechristiansuniting.org/PCU/about.html; Clergy and Laity United for Economic Justice, "About - Our Story."
[12] Jeavons, *When the Bottom Line Is Faithfulness*, 49.

converge as they both understand nonprofits to be means by which people express what is of profound importance to them.

Researchers in other fields confirm Jeavons' analysis. For instance, sociologist Scott Fitzgerald states that the witness these organizations make as to their motives, along with the service itself, serve to "create and maintain a religious organizational identity in organizations that, on a day to day basis, are primarily engaged in secular work."[13]

In their recent survey of literature on FBOs, Bielefeld and Cleveland point to a third rationale, although it is not their intention to do so.[14] In mentioning Roman Catholic parochial schools, they note the desire of the church to protect its adherents from the influence of other religious traditions. Lance Laird and Wendy Cadge document the reverse situation, specifically the creation of Catholic and Jewish hospitals due to the exclusion of Jews and Roman Catholics from the Protestant institutions that dominated the health care landscape in the nineteenth century.[15]

There are voices who object to the use of the faith-based category at all. Anthropologist Ethan Sharp labels it an "exotic construction" of "academic and political elites" who were attempting to grant political favor to "certain kinds of congregations and church leaders, especially evangelical Protestants," at a particular historical moment.[16] In support of his claim, he observes, accurately, that the term "faith-based" first arose among politicians in the 1990s,

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[13] Scott Fitzgerald, "Religious Organizational Identity and Environmental Demands," 195.

[14] Bielefeld and Cleveland, "Defining Faith-Based Organizations and Understanding Them Through Research," 453.

[15] Lance Laird and Wendy Cadge, "Muslims, Medicine, and Mercy: Free Clinics in Southern California," in *Not by Faith Alone: Social Services, Social Justice, and Faith-Based Organizations in the United States*, eds. Julie Adkins, Laurie Occhipinti, and Tara Hefferan (Lanham, MD: Lexington Books, 2010), 109.

[16] Ethan Sharp, "On the Border: Faith-Based Initiatives and Pentecostal Praxis in Brownsville, Texas," in *Not by Faith Alone: Social Services, Social Justice, and Faith-Based Organizations in the United States* (Lanham, MD: Lexington Books, 2010), 53.

even though numerous nonprofits across the country originated from a commitment to faith and predate the term by decades, even centuries.

Legal definitions will always be political to some extent because they are the product of political processes. Still, the evidence Sharp uses to support his critique points to another, perhaps more broadly acceptable, possibility. Ultimately, it may be more useful for those interested in FBOs not to limit the category to those organizations that fit specific descriptions concerning sources of identity, authority, and program content, and instead focus on commitment to a religious, as opposed to a secular, world-view. In the end, an FBO may be best understood by asking questions more about why the people involved do what they do than about what is done and how.

## A Working Definition

Taking both the expressive and the instrumental rationales into account, for this study, an FBO is defined as a nonprofit organization that serves the common good, that people of faith participate substantively in creating, and that, in its structure, expressed purpose and values, or programmatic activities, reflects a religious world-view.[17]

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[17] Brendan Sweetman, *Why Politics Needs Religion: The Place of Religious Arguments in the Public Square* (Downers Grove, IL: IVP Academic, 2006), 35-36. Sweetman provides a helpful explanation of the concept "worldview" in his work on politics and religion, a definition assumed in much of the analysis to follow. He states: "A worldview contains the following features: (1) It is a philosophy of life, which is concerned with three primary areas: the nature of reality, the nature of human beings, and the nature of moral and political values…; (2) It contains a number of life-regulating beliefs…; (3) Not all of the beliefs in a worldview can, even in principle, be fully proven or demonstrated, and so are based on faith, to some extent; (4) A worldview is often exemplified by certain rituals, practices, and behaviors; (5) A worldview motivates and promotes certain types of behavior, and it discourages and prohibits other types of behavior…[In short, it holds a theory of morality.]; (6) A worldview has organs and outlets and authorities to promote the worldview…; (7) Worldviews are engaged in "missionary" work. The adherents of a worldview are often engaged not just in practicing their worldview but also in explaining and defending it for the purposes of convincing others to become members of the worldview (in short, members of worldviews raise money for their cause!)."

# 2: Theological Foundations

In the previous chapter, FBOs were defined as nonprofit organizations that serve the common good and that people of faith create and support as an expression of their religious world-view. This definition resolves some of the ambiguity associated with the term but also raises a question: What religious beliefs and practices give rise to such community-oriented action? Or, to borrow Frumkin's terminology, what values and principles are expressed by the creation of such organizations?

To these questions, there are no universal answers. Every religious tradition has its own understanding of its impetus to engage in nonprofit activity for the common good. Nonetheless, concern for the other is a shared theme. Religious historian Karen Armstrong makes this point emphatically at the start of a TED Talk in which she says that "…every single one of [the world faiths] has evolved their own version of what has been called the Golden Rule," further explaining that the rule is sometimes stated in the positive as a directive to act charitably, and at other times negatively as an injunction to act justly.[1]

For Muslims, two principles, *zakat* and *sadaqa*, have motivated the launch of Muslim-related charities, such as UMMA Community Clinic in South Central Los Angeles, whose services are intended, as the founder put it, "to help people, not just Muslims."[2] The term *zakat*, the third of the five pillars of Islam, refers to the obligation to give 2.5 percent of one's net

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[1] Karen Armstrong, *Let's Revive the Golden Rule*, TED Talks (Oxford, UK, 2009), https://www.ted.com/talks/karen_armstrong_let_s_revive_the_golden_rule, 0:11-1:03.
[2] Rumi Cader quoted in Lance Laird and Wendy Cadge, "Muslims, Medicine, and Mercy: Free Clinics in Southern California," 116, 120-121.

income to charity; *sadaqa* denotes a broader concept of generosity, from gestures of personal kindness to significant public service.[3]

Observant Jews are familiar with three concepts which lead to nonprofit engagement: *Kiddush Hashem*, *tikkun olam*, and *tzedakah*. The first, which pertains to care of Gentiles, is understood to come from God's instructions to Abraham as well as Maimonides' explanation of the law.[4] The second is the concept of the healing of the world. The last "reflects charity, justice, and righteous duty."[5] In Los Angeles, these concepts have inspired the creation of such organizations as Bet Ztedek Legal Services and Jewish Family Services.[6]

For the Buddhist, "Compassion is…the first, fundamental, dominant…regulative energy with which [s/he] views the world."[7] For the Sikh, "The goal of human life is to break the cycle of births and deaths and merge with God. This can be accomplished by following the teachings of the Guru, meditation on the Holy Name and performance of acts of service and charity."[8]

Yet, notwithstanding the rich diversity of religious life in the United States, and Los Angeles particularly, the story of American faith-based agencies and institutions has been largely a Christian story. Thus, as noted in the Introduction, it is to Christianity that one is obliged to turn to gain an understanding of the religious principles and motives behind the majority of, though importantly, not all, religious civic engagement and nonprofit formation.

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[3] Ibid.

[4] Bielefeld and Cleveland, "Defining Faith-Based Organizations and Understanding Them Through Research," 454.

[5] Ibid.

[6] *Our Challenge* (Los Angeles, 2017), Bet Tzedek Legal Services, https://www.bettzedek.org/our-challenge/, 0:00-0:30; Jewish Family Service of Los Angeles, "About Us - History - Jewish Family Service of Los Angeles," *JFSLA*, 2017, https://www.jfsla.org/history.

[7] Paul F Knitter, *Without Buddha I Could Not Be a Christian* (Croydon, UK: Oneworld, 2013), 202.

[8] Sikhs.org, "Sikh Religious Philosophy," *Sikhs*, 2011, https://www.sikhs.org/philos.htm.

Within the Christian tradition, three principles have provided the basis for the launch of nonprofit organizations: charity, justice, and knowledge. Christian charity leads to service to individuals in need; commitment to justice leads to advocacy of social reform or transformation; and knowledge grounded in faith is a necessary factor in the formation of good character.

## Christian Charity

The Gospels recounting Jesus' life and teaching are replete with exhortations and parables about how good it is to be of service to other human beings. It appears to be an essential element of what God expects of the faithful Christian. It is the "Golden Rule" to which Armstrong and others, for instance, Frank Rogers, refer: "Always treat others as you would like them to treat you: that is the law and the prophets."[9] Among the most popular of Jesus' many parables is that of the Good Samaritan, in which he praises the passer-by who helps a stranger, and not just any stranger, but someone who would likely look upon the Samaritan as a social inferior.[10] The parable is such a compelling story that it has given rise to laws in every state protecting those who attempt to give aid to a stranger from deleterious legal ramifications, many of which cover both individuals and nonprofits. These are the so called "Good Samaritan Laws."[11]

The Parable of the Good Samaritan is Jesus' explication of the double commandment to love God with all one's heart and to love one's neighbor as oneself.[12] Arguably the cornerstone of Christian ethics, the double commandment holds an important place in the liturgical life of the

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[9] Frank Rogers, *Practicing Compassion* (Nashville: Upper Room, 2015), 16; Matthew 5:12 (REB).
[10] Luke 10:29-37 (REB).
[11] Association of State and Territorial Health Officials, "Volunteer Protection Acts and Good Samaritan Laws Fact Sheet | State Public Health | ASTHO," http://www.astho.org/Programs/Preparedness/Public-Health-Emergency-Law/Emergency-Volunteer-Toolkit/Volunteer-Protection-Acts-and-Good-Samaritan-Laws-Fact-Sheet/.
[12] Matthew 22:34-40; Mark 12:28-34; Luke 10:25-28 (REB).

Western Church, as well as its moral teaching. Its placement at the beginning of the Penitential

Order in the Episcopal Church's *Book of Common Prayer* provides one example.[13]

Jesus' Apostles continued this emphasis on charitable action toward others in their own

ministry. The author of the Letter of James was emphatic about its centrality. He writes, "A pure

and faultless religion in the sight of God the Father is this: to look after orphans and widows in

trouble."[14] In a similar vein, giving inspiration to all future development directors, the author of

the Letter to the Hebrews exhorts, "Never neglect to show kindness and to share what you have

with others; for such are the sacrifices which God approves."[15] The Apostle Paul, although

representing a different theological disposition than either of the others, still arrives at a similar

conclusion about how Christians are to relate to others. In his Letter to the Galatians, he writes:

"Let us never tire of doing good, for if we do not slacken our efforts we shall in due time reap

our harvest."[16]

As the Church moved past the apostolic period and into the sub-apostolic and patristic

periods, the strength of the dictate to act with charity toward one's neighbor did not wane. In a

sermon at the Hagia Sophia, one of the great centers of Christianity at the time, Gregory of

Nazianzus, Patriarch of Constantinople, preached to his congregation: "In obedience to Paul and

Christ himself, we must look upon charity as the first and great commandment, the sum of the

laws and the teaching of the prophets. And the chief traits of charity are love for the poor and

compassion for our kin."[17] Not much later at Rome, the center of the faith in the West, Pope Leo

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[13] The Episcopal Church, *The Book of Common Prayer* (New York, 1979), 351.
[14] James 1:27 (REB).
[15] Hebrews 13:16 (REB).
[16] Galatians 6:10 (REB).
[17] Gregory of Nazianzus quoted in J. Robert Wright, ed., *Readings for the Daily Office from the Early Church* (New York: Church Hymnal Corporation, 1991), 3.

preached: "No act of devotion on the part of the faithful gives God more pleasure than that which is lavished on his poor."[18]

Gradually, these biblical and homiletical injunctions coalesced into ethical and pious ideals. St. Thomas Aquinas established a basis for a Christian ethical system in the theological virtues of faith, hope, and charity grouped together by Paul,[19] together with the cardinal virtues of prudence, temperance, fortitude, and justice.[20] Jesus' teaching on the Last Judgment was the basis for what came to be known as the Corporal Works of Mercy.[21] With the seventh added in the medieval period, the standard list of those works today includes: (1) feed the hungry, (2) give water to the thirsty, (3) clothe the naked, (4) shelter the homeless, (5) visit the sick, (6) visit the imprisoned or ransom the captive, and (7) bury the dead. (Alongside the Corporal Works, there are seven Spiritual Works of Mercy also.)

These works of service, together with the more fundamental commandment to love one's neighbor as oneself, continue to feature in the social teaching of American Christianity to this day. The Evangelical Lutheran Church in America understands itself as a church "called to minister to human need with compassion and imagination."[22] The ramification for individual Christians is that they are to "walk with people who are hungry, forgotten, oppressed, and despised."[23] In a similar vein, candidates for Holy Baptism in the Episcopal Church are asked,

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[18] Pope Leo the Great quoted in J. Robert Wright, ed., *Readings for the Daily Office from the Early Church* (New York: Church Hymnal Corporation, 1991), 199.

[19] 1 Corinthians 13:13 (REB).

[20] Thomas Aquinas, "SUMMA THEOLOGIAE: The Theological Virtues (Prima Secundae Partis, Q. 62)," trans. Fathers of the English Dominican Province, *New Advent*, 2016, http://www.newadvent.org/summa/2062.htm.

[21] Matthew 25:35-46 (REB).

[22] Evangelical Lutheran Church in America, "The Church in Society: A Lutheran Perspective" (Evangelical Lutheran Church in America, 1991), http://download.elca.org/ELCA%20Resource%20Repository/Church_SocietySS.pdf?_ga=2.221231768.1 056042090.1502465081-960905573.1502465081, 3.

[23] Ibid, 4.

"Will you seek and serve Christ in all persons, loving your neighbor as yourself?"[24] The Catechism of the Catholic Church states unequivocally that, "the church's love for the poor…is part of her constant tradition."[25] It then explains that the Works of Mercy, corporal and spiritual, are how individual Catholics live the tradition.[26]

This long lineage of ethical teaching and pious tradition culminates not only in the action of individual Christians but also in their collective ministry through the establishment of nonprofit organizations, usually organized under Section 501c3 of the United States Internal Revenue Code. These "sacred companies" function as institutional embodiments of the Good Samaritan, illustrations of the Golden Rule, and "lampstands" by which Christians, "let their light shine before others."[27] They are at once both witness to and vehicle of the good, offering healing to the ill and injured, friendship to the lonely, hospitality to the stranger, relief to those in want, and more. In the social services and health care they offer, Catholic Charities, Lutheran Social Services, and Episcopal Community Services all exemplify the practice of what is preached by the denominations they represent. And of course, they are representative of a far broader array of similar agencies and institutions representing many other denominations.

Locally, the Los Angeles Christian Health Centers are a legacy and manifestation of the charitable imperative, as is the Midnight Mission, People Assisting the Homeless (PATH), Methodist Hospital of Southern California, the Los Angeles Catholic Worker, the West Angeles

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[24] The Episcopal Church, *The Book of Common Prayer,* 305.
[25] "Catechism of the Catholic Church - IntraText," Part 3, Life in Christ; Section 2, The Ten Commandments; Chapter 2, You Shall Love your Neighbor as Yourself, Article 7, The Seventh Commandment; VI. Love For the Poor, #2444, *Libreria Editrice Vaticana*, http://www.vatican.va/archive/ENG0015/__P8F.HTM.
[26] Ibid, #2447.
[27] N. J. Demerath et al., eds., *Sacred Companies: Organizational Aspects of Religion and Religious Aspects of Organizations*, Religion in America Series (New York: Oxford University Press, 1998); Matthew 5:14-16 (REB).

Counseling Center, and many more. They can all trace their origin back to Christians attempting to live out Christ's command to love one's neighbor as oneself.

## Christian Social Advocacy

Virtually without exception, all Christians understand that their faith compels them to serve other individuals in need. However, some groups within Christianity, whose view of culture is conducive to engagement with it, understand this demand to extend beyond the personal to the collective. Recognizing that much human suffering stems from systemic causes, they understand the demands of love to include social action so that the conditions which give rise to want and hurt may be addressed.

That the impulse toward social transformation is less than universal among Christians can be attributed to differing stances toward culture in general, as outlined by H. Richard Niebuhr in *Christ & Culture*.[28] Only one of the six postures Christians may take toward culture is concerned with transformation.[29] Nonetheless, this impulse still has deep roots in American history, going back to the many abolitionists motivated by their faith, such as Presbyterian clergyman Theodore Wright (1797-1847), who founded the American Anti-Slavery Society.[30]

Christian social reformers across the centuries have taken inspiration from the Prophets of the Old Testament in their work of advocacy for a more just society. As with the theme of charity among the authors of the New Testament, the insistence on justice in the public square and market place is pervasive among them.

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[28] Niebuhr, *Christ and Culture*.
[29] Ibid., 190-229.
[30] Bertram Wyatt-Brown, "American Abolitionism and Religion, Divining America, TeacherServe©, National Humanities Center," http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/amabrel.htm.

To offer just a few illustrative examples, through Micah, the Lord tells his people "what is good," and "what it is that the Lord requires;" it is "to act justly, to love loyalty, and to walk humbly with [their] God."[31] In the same period, the Lord also speaks through the more influential Isaiah, exhorting the people of God to "pursue justice, guide the oppressed; uphold the rights of the fatherless, and plead the widow's cause."[32] In a later period and under radically different circumstances, the message is still the same; through Jeremiah, God says, "Deal justly and fairly, rescue the victim from his oppressor, do not ill-treat or use violence towards the alien, the fatherless, and the widow, and do not shed innocent blood in this place."[33]

American Christians have found direction and inspiration in these Scriptures for their public advocacy efforts. In 1916, the United Methodist Church (then known as the Methodist Episcopal Church) became the first denomination to establish a presence in Washington so that it could support Prohibition, but it was hardly the last.[34] In 1943, the Quakers became the first to have a registered lobby presence, and by 2000, more than a hundred registered lobbies represented Christian as well as Jewish and Muslim groups in the nation's capital.

Alongside their direct efforts at influencing public policy, churches have also made their voices heard through para-church entities and interfaith coalitions. The Southern Christian Leadership Conference, for instance, was critical, perhaps essential, to the Civil Rights Movement of the 1960s. More recently, in the struggle for LGBT rights, Christians were active on both sides of the debate through such organizations as the Association of Welcoming and Affirming Baptists (AWAB) and More Light Presbyterians in favor and the Family Research

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[31] Micah 6:8 (REB).
[32] Isaiah 1:16 (REB).
[33] Jeremiah 22:3 (REB).
[34] Wendy Cadge and Robert Wuthnow, "Religion and the Nonprofit Sector (Chapter 20)," in *The Nonprofit Sector: A Research Handbook*, 2nd ed. (New Haven, CT: Yale University Press, 2006), 495.

Council and the Family Research Institute opposed.[35] Peace is a focus of many Christian groups; as the inventory of such groups provided by a columnist of the *Huffington Post* attests.[36]

## Knowledge

Educational institutions, organized to share and expand knowledge, comprise a third significant subset of American Christian nonprofits. Many of the colleges and universities that dot the landscape of higher education in this country were established by religious groups to form future leaders of church and civil state. In 1701, Yale University was established by Congregationalists in Connecticut for precisely that purpose.[37] Recognizing the power of education to shape values and ideals, Evangelical Christians established their own institutions of higher learning. Locally, George Pepperdine (1886-1962) launched the university named after him in 1937, dedicating it to the goal of "building in the student a Christ-like life, a love for the church, and a passion for the souls of mankind."[38] Liberty University, which welcomed then-candidate Donald Trump during the presidential campaign, was founded by the Rev. Jerry Falwell (1933-2007) of "Old Time Gospel Hour" fame to develop "Christ-centered men and women with the values, knowledge, and skills essential to impact the world."[39] The Roman

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[35] Association of Welcoming and Affirming Baptists, "About Awab," *Association of Welcoming & Affirming Baptists*, http://www.awab.org/; More Light Presbyterians, "Our Story," *More Light Presbyterians*, May 15, 2016, https://mlp.org/our-story/; Evelyn Schlatter, "18 Anti-Gay Groups and Their Propaganda," *Southern Poverty Law Center*, November 4, 2010, https://www.splcenter.org/fighting-hate/intelligence-report/2010/18-anti-gay-groups-and-their-propaganda.

[36] Jahnabi Barooah, "Religious, Interfaith Organizations For Peace, National And International," *Huffington Post*, September 21, 2012, http://www.huffingtonpost.com/2012/09/21/religious-interfaith-organizations-peace_n_1902435.html.

[37] Yale University, "Traditions & History," *Yale University*, August 3, 2015, https://www.yale.edu/about-yale/traditions-history.

[38] Pepperdine University, "About Us>Our Story>History>The First Fifty Years (1937-1987)," *Pepperdine University*, https://www.pepperdine.edu/about/our-story/history/.

[39] Liberty University, "Purpose & Mission Statement | About Liberty | Liberty University," *Liberty University*, http://www.liberty.edu/index.cfm?PID=6899.

Catholic hierarchy has a long history of investing in education at all levels. Although bishops across the country have been forced to close many parochial schools due to declining enrollments, they continue to provide primary and secondary education for thousands of children and youth, while also providing instruction in the Roman Catholic faith.

## Conclusion

In social services, in movements of social and political reform, in health care, and in education, Christians are constantly at work in American society, moved by their beliefs to love their neighbor, advance justice, and shape the characters of future civic and church leaders. They do not always agree on issues as is amply illustrated by the different postures some Evangelicals and many Mainline Protestants have taken on such matters as same-sex marriage and income inequality. Nonetheless, any examination of the institutions of American civil society will reveal a vast array of organizations that would not exist, save for the desire to express one's religious convictions and to make a difference for the better in the world.

# 3: Methodology

## Project Design

To test the research hypothesis, the study compared governance structure as stipulated in organization bylaws to what results from it with respect to guiding statements, public profiles, and current board member attitudes and perceptions. To collect the data necessary for these comparisons, the project was structured in a sequence of four phases: (1) subject organization recruitment, (2) development of subject organization profiles, (3) survey of board members, and (4) analyses of data sets.

### Subject Organization Recruitment

To recruit the subject organizations, local religious leaders representing various traditions were asked to make introductions to board and staff leaders of local, faith-based nonprofits. The same request was made to several academics in the fields of religion and nonprofit studies. The introductions made by these religious leaders and academics resulted in contacts with the leaders of fifty-two nonprofit organizations with offices in the Los Angeles metropolitan area.

From the fifty-two referrals, officials representing twenty-nine organizations consented to participate in the study and officials representing twenty-three organizations declined to do so. Some of those who declined explained that, although their organizations have a presence in Los Angeles, they are not headquartered here and thus fell outside the stated criteria. Others stated that the timing of the request for involvement did not lend itself to a positive response as their boards were attending to especially busy agendas during the project period. Notably however, on

several occasions, nonprofit leaders declined on the basis that their nonprofits were not faith-based. These responses will be discussed further under "Methodological Challenges."

**Development of Subject Organization Profiles**

To develop the several data sets needed for the desired analyses, a profile was developed for every participating organization, using two sources: the organizations themselves and the public databases of the National Center for Charitable Statistics (NCCS). The NCCS provided year of formation, size of annual budget, and type of operation per code identifier in the National Taxonomy of Exempt Entities (NTEE). The organization provided its bylaws, its guiding statements, and its website. (It also provided access to board members, discussed separately.)

*Bylaws.* The analysis of bylaws focused on statements of purpose and provisions relating to governance and management, specifically: (1) number of board members required or permitted, (2) board member qualifications, (3) board member selection processes, (4) executive director qualifications, and (5) executive director selection processes. With statements of purpose, the aim was to identify key words and phrases that explicitly indicated a religious identity or motivation on the part of the organization, religious identity of those being served by the organization, or religious dimension to the program(s) offered. In sections delineating board member and executive director qualifications, requirements concerning religious affiliation were identified. Selection processes were examined for any involvement by religious authorities.

Each organization was then ranked by strength of religious influence in its bylaws, ranging from zero to three. Organizations ranked as three on the scale had purpose statements with religious language and both board member and executive selection processes that either involved religious authorities or specified religious qualifications. Organizations ranked as zero

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had none of these distinctions and those designated one and two had one and two of them, respectively.

Organizations occasionally amend bylaws, reflecting different stages of organizational evolution. The study used whatever chief executives or board chairs provided. Some of these were original and others were restated. Thus, it cannot be assumed that they necessarily reflect the original intent of the organization's founders in every instance. Perhaps the more accurate assumption is that they represent what the organization's current leaders believe to be the rules they are presently supposed to follow in matters of governance.

*Guiding Statements.* The examination of mission, vision, and values statements looked for explicit references to religious identity, belief, motive, and practice. The statements analyzed were taken from organization websites and, therefore, represent what each organization states publicly. Some organizations also develop statements not publicly shared. They may craft internal vision statements to articulate the kind of organization they want to become or devise internal values statements to describe how those on the inside of the organization want to work and interact with each other. Although such statements may contain information pertinent to the questions pursued here, they are not included here because examination of them would likely be better suited to a case study method in which the researchers establish deeper relationships with organizational informants. With the possible exception of the bylaws, all the information requested and collected for the present study was either accessible to the public or provided anonymously.

*Websites.* The third source of data also came from organization websites. Each website was reviewed for explicit religious references in four areas: (1) organizational history, particularly the story of its founding, (2) acknowledgement of religious leadership, (3) formal

religious affiliation, and (4) programmatic methods or aims. With this data set, organizations were ranked from one to four, according to incidence of religious expression.

With respect to the information gathered from organization websites, it is important to bear in mind that websites are not always completely accurate, comprehensive, or current. Smaller nonprofits especially are prone to lagging in their upkeep of website content due to lack of human and financial resources.

## Survey of Board Members

Surveys of current board members provided a window into members' perceptions of and attitudes about the role religion plays in board deliberations and decision-making. Upon agreeing to participate in the study, the primary contact with the organization, which was always either the board chair or the executive director, received a link to the survey site, along with some suggested language for describing the study, announcing the survey to fellow board members, and requesting their participation. Several board chairs inquired as to whether participation by all board members was necessary. In such instances, the chair was advised to make the request to all board members and not to exclude anyone on their roster based on assumptions about a given individual's likelihood of completing it. Primary contacts were asked to send a single friendly reminder to their boards two weeks after the original request for participation. The survey opened March 27, 2017, and closed May 29, 2017.

The survey consisted of eighteen questions, along with mechanisms for providing informed consent and requesting a copy of the research report. As to substance, the first set of questions formed a profile of the respondent. The second set inquired about the respondent's perceptions of the organization overall and the third explored the respondent's attitudes and perceptions about the organization's board of directors. As to form, one question allowed for an

open-ended response; all others presented multiple choice options or either/or propositions. Survey questions were reviewed by individuals from different religious traditions in advance of the survey's distribution. Nonetheless, the perspective of the inquirer can never be altogether removed from the questions asked. Therefore, it is relevant to note that the phrasing used in the questionnaire was the creation of a Christian who is a priest of the Episcopal Church.

Upon closing the survey, highlights of the results were shared with four board chairs who had taken the survey themselves. In semi-structured interviews, they shared their reactions, affirming some results and questioning others. They also contributed nuance and insight to the study overall as they offered their own views on the study's working hypothesis.

**Analyses of Data Sets**

Upon completing the collection of data from each source, a summary profile was developed for each organization that included three scores: (1) number of religious factors found in its bylaws, ranging from zero to three; (2) number of guiding statements with religious references, again ranging from zero to three; and (3) number of religious factors found on its website, ranging from zero to four. Frequency distributions were then generated for each outcome variable and Chi-square analyses performed to test for associations between bylaw provisions and key elements of each of the other data sets.

Together, these several lines of inquiry formed a well-rounded picture of each organization in the sample. Bylaws provided the organization's official intentions about governance, and in most cases, about purpose. Mission, vision, and values statements articulated the organization's aims and ideals and its website presented its desired public image. The survey of board member attitudes and perceptions opened the door to the boardroom and what individuals around it really think. By comparing these several data sets, it became possible to

ascertain associations between religious factors in governance structure and how these faith-based organizations present themselves, define their work, and make their decisions.

## Methodological Challenges

Researchers studying faith-based nonprofits face several methodological challenges. Among them are differences of definition as to what constitutes a "faith-based" nonprofit, differing views of what information organization leaders may appropriately share with those outside it, and especially for researchers working with multiple religious traditions, differences as to the meaning and use of religious terminology.

### Defining and Determining What "Faith-Based" Is

Because there is no universally accepted definition of what qualifies as a FBO, neither is there any generally accepted approach among researchers for determining what organizations belong to the category and what others do not. Consequently, researchers have developed their own working definitions for their projects. For example, to write his seminal work in the field, Jeavons selected seven organizations that self-identified as Christian relief agencies.[1] More recently, anthropologists Adkins, Occhipinti, and Hefferan included in their volume on faith-based organizations articles about nonprofits that have a "faith background," or that are "faith affiliated" or "faith permeated."[2] Focused on Christian nonprofits, Christopher Scheitle defines the faith-based nonprofit, what he calls a "parachurch" entity, as one holding a 501c3 designation from the Internal Revenue Service and which "interact[s] with a local congregation."[3]

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[1] Jeavons, *When the Bottom Line Is Faithfulness,* 89-91.
[2] Adkins, Occhipinti, and Hefferan, *Not by Faith Alone,* 7.
[3] Christopher P. Scheitle, *Beyond the Congregation: The World of Christian Nonprofits* (New York: Oxford University Press, 2010), 11-13.

The issue of determining what is faith-based or not arises not only among researchers of FBOs but also among those who govern and manage them. A board or staff member may think of an organization as having religious roots and connections and, therefore, if asked, might identify it as faith-based to the inquirer. Yet a client of that same organization, with no knowledge of or concern for its history or funding, might be quite surprised to discover that s/he is being served by an organization in which religion plays some role, however subtle. The opposite occurs too. In fact, it occurred more than once in recruiting the subject organizations for this study.

As noted above, some nonprofit leaders declined to participate in the study on the basis that their nonprofits were not faith-based. (One was so adamant in her denial as to reply via email in all capital letters. Presumably, she saw the designation as a negative quality to be avoided.) These denials illustrate the challenge of the absence of a standard definition accepted and utilized throughout the sector. In these instances, the referring individual, who had either a religious or nonprofit background, perceived the organization to be faith-based. Moreover, the websites of these organizations have history pages recounting stories of founders who were undeniably religious leaders, Jewish rabbis or Christian clergy. In some cases, there were even pages acknowledging major support from congregations and judicatories. Yet the leader responding to the inquiry, usually an executive director or board chair, defined the organization s/he represented not as faith-based but secular.

Because of there being no standard definition of what makes a nonprofit "faith-based," neither is there any comprehensive database of faith-based nonprofits for researchers to access.[4] There is no voluntary association of faith-based nonprofits in the way there are for nonprofit

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[4] Bielefeld and Cleveland, "Defining Faith-Based Organizations and Understanding Them Through Research," 456.

hospitals and museums and foundations. Neither is there a faith-based category in either of the

two prominent, official classification systems of nonprofits, that of the Internal Revenue Service

and the National Center for Charitable Statistics.[5] Like the descriptor "community-based," the

phrase "faith-based" does not identify a precise type of organization so much as an elastic field

dependent upon the perspective of either the subject or the observer. What may be judged to be a

FBO by one individual may very well be perceived differently by another.

**Privacy in the Public Benefit Sector**

Some of the organizations that declined to participate point to another challenge faced by

researchers, namely a concern for privacy. Some organizational leaders stated that it was their

policy not to share bylaws publicly. Others added that the policy extended to board rosters as

well, i.e. the list of names of individual board members.

This attitude of privacy conflicts with the expectation of transparency that is increasingly

prevalent across the nonprofit sector and considered to be a best practice standard by several

prominent nonprofit evaluative services, such as Great Nonprofits and Charity Navigator.[6]

Moreover, in the State of California, where the current study was conducted, the Office of the

Attorney General makes public all founding documents provided by nonprofits at the time of

their registration with the state.[7] Consequently, claiming the right to privacy with respect to these

documents puts these organizations in the position of declining to do something that other

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[5] Internal Revenue Service, "Tax Information for Charitable Organizations," *IRS*, September 13, 2016, https://www.irs.gov/charities-non-profits/charitable-organizations; Urban Institute, "National Taxonomy of Exempt Entities | NCCS," *National Center for Charitable Statistics*, http://nccs.urban.org/classification/national-taxonomy-exempt-entities.

[6] Great Nonprofits, "About Great Nonprofits | The Great Nonprofits Badge," *Great Nonprofits*, http://www.about.greatnonprofits.org/greatnonprofits-badge; Charity Navigator, "How Do We Rate Charities?," *Charity Navigator*, http://www.charitynavigator.org/index.cfm?bay=content.view&cpid=1284.

[7] Registration Desk, Office of Attorney General, State of California, e-mail message to author, May 25, 2017.

organizations now do routinely in the interest of transparency. Ironically, the claim of privacy may stem from religious influence upon the organization. Religious corporations do not have the same legal obligations for making information public as do public benefit corporations.

As for board rosters, members of the boards of directors of public benefit corporations act as stewards of a public trust.[8] Consequently, even though there is no expectation that the personal contact information of board members be made public, a casual survey of nonprofit websites will show that it is commonplace to publish the names of board members, often along with professional affiliations. Although no such information was requested for this study, but rather only anonymous responses to a survey by board members, some organizations still declined to participate, dismissing the request with a statement that communications with the board were restricted.

## Differences in Religious Terminology

The interfaith character of the sample, while intentional, created inevitable challenges around language as vocabulary and the concepts that individual words and phrases represent vary from one tradition to the next. A Christian would likely have one understanding of the term "faith," for instance, while a Jew would have a different understanding or perhaps not use the term at all. This issue arose early in the administration of the survey when a Conservative Jew mentioned that he found some questions difficult to answer because the language seemed "more like Church language than what a Jew would say."[9]

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[8] Boyd and Frey, *Guidebook for Directors of Nonprofit Corporations,* 4; Thomas Wolf, *Effective Leadership in Nonprofit Organizations: How Executive Directors and Boards Work Together* (New York: Allworth Press, 2013), 7.
[9] Neil Sheff, President, Board of Directors, Sephardic Educational Center, telephone conversation with author, March 27, 2017.

# 4: The Organizations and their Governing Structures

## The Organizations: A Composite Profile

The recruitment effort described in Chapter 3 resulted in twenty-nine organizations in the Los Angeles metropolitan area agreeing to participate on the condition of anonymity. From a legal perspective, two operate as semi-autonomous units of a parent religious corporation. Three are organized as (independent) religious corporations under California state law, although they present themselves to the public as faith-based charities. The rest are public benefit corporations registered under section 501c3 of the Internal Revenue Service Code.

Together, they reflect the rich diversity of religious life in the region. The majority have Christian roots (twenty-one) but several other faith traditions are also represented in the sample, including Judaism (two), Shinji Shumeikai (two), and Baha'i (one). Three inter-faith groups are included. Among those that may be identified as Christian, five denominations are represented: Roman Catholic (seven), Episcopal (three), United Methodist (three), Presbyterian (two), and Nazarene (one). Along with those with denominational ties, either historical or current, the sample also includes five organizations that identify as ecumenical or non-denominational.

Besides the variety in religious tradition, the nature and strength of the religious roots of these organizations also vary considerably. Comparing their stories of origin, four different approaches emerge as to the involvement of religious people in their formation: formal sponsorship by religious organizations, inspirational leadership by religious individuals, the formation of coalitions of religious groups, and the contribution of major tangible support.

The most common approach among the sample is that of formal sponsorship, with thirteen nonprofits having been launched by a religious body or consortium. Some in the sample

continue to maintain their affiliation with the founding group but not all. (Several organizations declined to participate in the study, in fact, precisely because the original tie to the religious community has been severed.) Along with the formal affiliation, some receive significant tangible or intangible support from the founding religious community, such as funding or dedicated space use. Often, religious leaders serve on the boards of these entities.

The next largest set within the sample are ten organizations which were founded by a religious leader or small groups of leaders, apart from the religious structures they represent. In most instances, these leaders function as clergy (or the equivalent) within their religious communities; some, however, are lay leaders. While these organizations have no official ties to religious communities, they tend to attract both donors and volunteers from them, due to influential relationships that the founder has with other individuals within his/her religious community. Although not faith-based in the common, political sense of the term, nonetheless, they operate from a religious world-view.

Coalitions and consortiums, of which there are three, form the third group within the sample. One is a consortium of religious communities within a single tradition; the other two are inter-faith coalitions.

Finally, the sample includes three organizations which received critical support at the time of their establishment but without any formal ties binding them to the supporting religious communities. The support given included dedicated space on the premises of a religious facility, start-up funding, and a volunteer base.

As to other, usual organizational differentiators, the subject organizations also vary with respect to years in operation, size of budget, and focus of program. The range of years in operation extends from five to over a hundred. In nonprofit lifecycle terms, this translates from

start-up to a renewal.[1] The median is twenty-five years. The range of annual income is just as wide. The smallest reported is under a hundred thousand dollars; the largest, about twenty-six million dollars. As to mission, the organizations in the sample pursue many different interests. The sample includes twenty-four NTEE classifications, with only five being represented by more than one organization.

## The Bylaws

Despite bylaws often being ignored by busy board and staff members, they serve a critically important function in incorporated nonprofits in the United States. (It took several days for some subject organization representatives to locate their bylaws while others were unsure as to whether what they had found was current.) They articulate an organization's purpose, structure, and rules of governance – in the ideal, if not in the actual.[2] When an organization is first established, they are normally one element of the founding documents, along with Articles of Incorporation. As an organization evolves, an attentive board of directors will amend the bylaws to reflect important changes in the organization's self-understanding.

Given their function in determining such fundamental aspects of organizational life, by implication, bylaws also "reflect potential sources of support and guidance for the organization over time."[3] For faith-based organizations, they will often name stakeholders and establish systems of guidance that are consistent with and perhaps even derive from the faith's practical theology.[4] For example, a nonprofit established by a congregation within a hierarchical Christian

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[1] Judith Sharken Simon and J. Terence Donovan, *The Five Life Stages of Nonprofit Organizations: Where You Are, Where You're Going, and What to Expect When You Get There* (Saint Paul, MN: Amherst H. Wilder Foundation, 2001).
[2] Schneider, Polk, and Morrison, "Translating Religious Traditions into Service: Lessons from the Faith and Organizations Project," 175.
[3] Ibid.
[4] Ibid.

denomination, where clergy are prominent in the power structure, might have bylaws which state that the cleric in charge of the congregation (or other relevant judicatory) will also serve as the nonprofit's board chair.

**Findings**

All but one of the twenty-nine organizations in the study provided bylaws for analysis. The one exception is an organization that operates without them. Each set of bylaws was evaluated for: a) religious content in its statement of purpose; b) religious factors in board member qualifications or the selection of board members; and c) religious factors in executive director qualifications or the selection of an executive director.

Of the twenty-eight, seven show no indication of any religious influence or perspective, other than in the name of the organization in one instance. (Refer to Figure 4.1, Religious Content of Bylaws.) In these cases, the stated purpose of the organization reflects an altogether instrumental rationale and there is no mention of the religious character or motives of the founders; there is, in other words, no expressive element.[5] Neither is there any stipulation for a religious element in programming. There is no religious qualification for leadership and no involvement of religious officials in the selection of leaders. They have all defined their *raison-d'être* in secular terms and set up governance structures for themselves that appear to derive from a secular world-view. The only evidence of religious influence in any of these sets of bylaws is one organization's recognizably religious name.

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[5] Frumkin, "The Idea of a Nonprofit and Voluntary Sector," 25-27.

**Figure 4.1. Religious Content of Bylaws**

Without Religious Content 25%

With Religious Content 75%
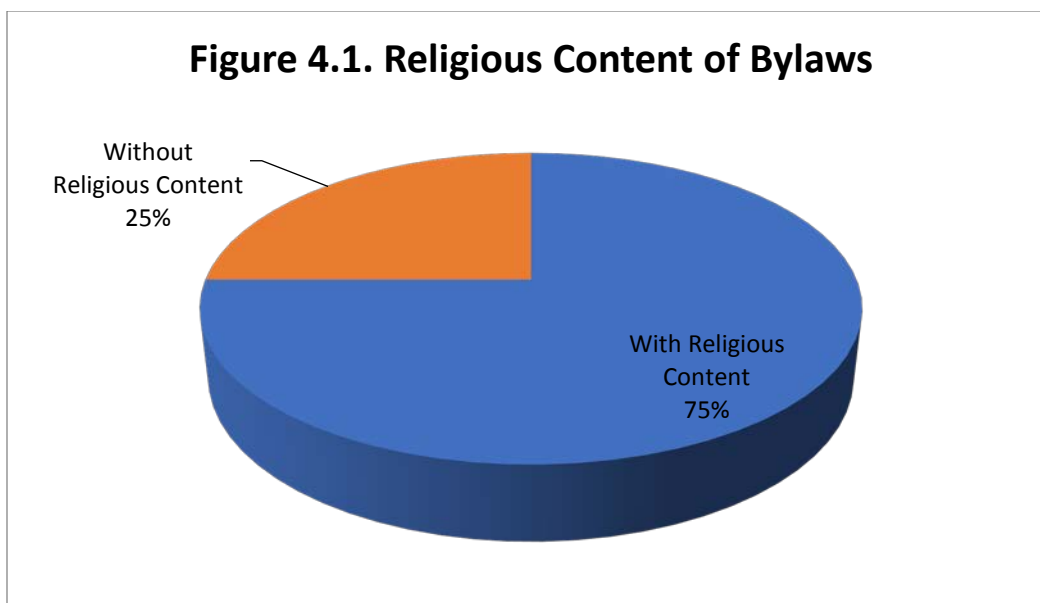
Twenty-one organizations (among the twenty-eight providing bylaws) display varying degrees of religious influence. For nearly all (twenty of twenty-one), a religious perspective is evident in its statement of purpose, if nowhere else. (Refer to Figure 4.2, Types of Religious Factors in Bylaws.) The sole exception is an organization with a purely pragmatic purpose statement. In some cases, the religious aim is stated directly, boldly, such as an organization that describes its *raison-d'être* as "providing comprehensive health services in the name of Jesus Christ."[6] In a parallel vein, another group states that it was founded to "teach and promote Classical…Judaism," along with providing facilities for doing so.[7] In contrast, the religious expression in some statements is made only in broad and general terms. For instance, one group states that its objectives pertaining to peace and justice are "related to ideals drawn from various

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[6] #18, II. Due to the anonymity promised to the participating organizations, references to their respective bylaws is by organization profile number only, followed by article, section, and (as applicable) paragraph numbers within the bylaws.

[7] #27, II.1.

faith-based traditions."[8] Similarly, another notes that its objective, along with several more pragmatic concerns, is to "[hold] performances to elevate spiritual sentiment."[9] A different group aims to provide what the first, perhaps, needs, namely, "a non-denominational space for groups of all faiths to conduct religious activities."[10]

In theory, a statement of purpose will guide what an organization does over time but it is left to a board of directors to ensure fidelity to that purpose. Therefore, among all nonprofits, faith-based and secular, the qualifications and selection of board members is inherently of critical importance. Concerning qualifications, state law sometimes imposes minimal standards, typically around age and conflict of interest, but nonprofits commonly go further, codifying commitment to the values and mission of the organization. As for selection, nonprofits employ three processes to seat individuals on their boards: by election, either by the sitting board (a process often referred to as "self-perpetuating") or by members of the corporation; by appointment from some external authority; and by virtue of office, i.e. *ex officio*. Who elects, who appoints, and who is entitled to be seated are the significant questions determining board composition.

Among the twenty-one sets of bylaws in which religion is a factor in any fashion, twelve (57 percent) establish religion as a factor in board selection, either for those being selected or for those doing the selecting. (Refer to Figure 4.2.) Just a few, three, use the strategy of restrictive, religious qualifications to ensure continuity of identity and purpose. One organization requires that at least 50 percent of all board members "concurrently be members in good standing," of the religious body with which it is affiliated.[11] The other two require that 100 percent of board

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[8] #28, I.1.
[9] #21, II.1.3.
[10] #22, II.1.a.
[11] #3, III.2.b.

members either attest to a specified doctrinal statement or "represent" specified religious traditions.[12]

The more popular strategy for maintaining a religious perspective on the board is by involving religious officials and groups to determine, or at least influence, board composition. Seven of the twelve do so through reserving powers of election to religious groups or power of appointment to religious officials. Two organizations, however, employ rather unusual methods. In one case, elections to the board must be approved by members of the corporation, who are all religious officials; in the other, the power to nominate two board members is reserved to a religious body.

Across all twelve organizations with bylaws establishing some religious influence over board composition, the degree of that influence with respect to the total number of board members varies significantly, ranging from 15 to 100 percent of each board's total allowable number of members. Half of them, however, dictate that all members be determined somehow by religious bodies or officials while only three allow for less than 50 percent to be so determined.

Logically, board members with a religious world-view, especially those who identify with the religious tradition of the nonprofit, will be supported in their perspective by bylaws which also contain a statement of purpose with religious motives, religious aims, or both. Of the twelve organizations in which religious affiliation is a factor in board member selection or qualification, all but one also have statements of purpose with religious content.

Among the ten organizations in which religion is a factor in both stated purpose and determination of board membership, six go even further to ensure that organizational leadership is grounded in a religious world-view, specifically *vis-à-vis* the role of the executive director (or

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[12] #19, III; #15, III.1.

equivalent). (Refer to Figure 4.2.) Three specify religious qualifications for the role and three

reserve the power of approving the selection (or removal) of an executive director to religious

authorities.

## Figure 4.2. Types of Religious Factors in Bylaws
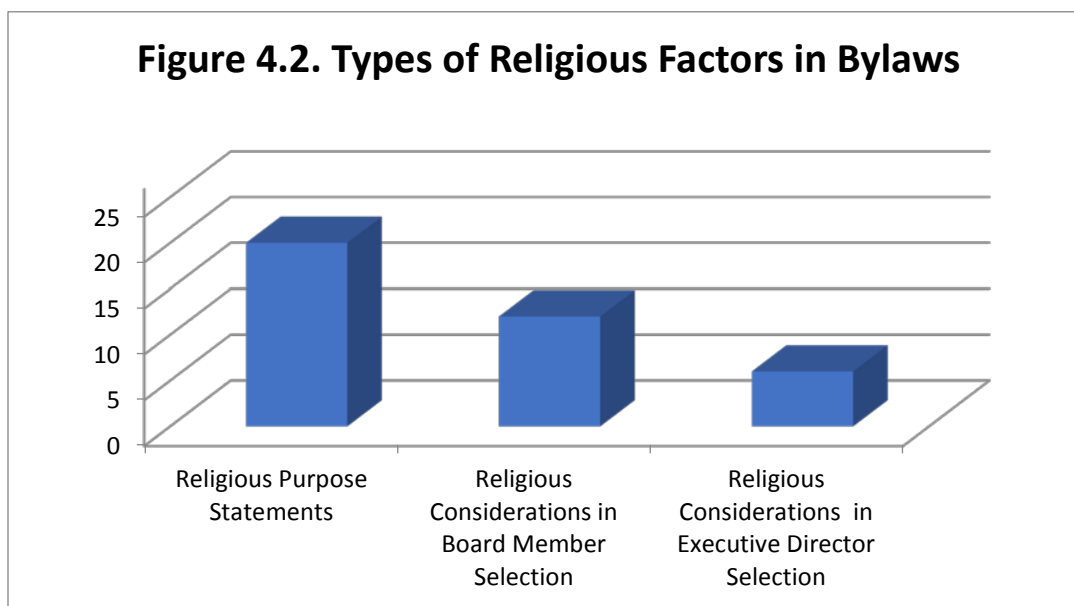


**Analysis**

Examination of the religious factors in bylaws reveals a distribution that establishes four

ascending levels of religious guidance for the organizations they govern (see Figure 4.3, Number

of Religious Factors in Bylaws). At the bottom of this ladder are organizations (eight in the

sample, or 28.5 percent) which make no provision at all for ongoing guidance from a reliably

religious perspective. On the first step are organizations that provide for the maintenance of a

religious identity and world-view by how they express their purpose (twenty of twenty-eight, or

71.4 percent). A smaller number (twelve of twenty-eight, or 42.8 percent) take a second step and,

in addition to articulating an identifiably religious purpose statement, create safeguards in the

board selection process to ensure that a religious perspective remains present at the board table.

At the top of this ladder are a small number of organizations (six of twenty-eight, or 21.4

percent) that take a third step. Not only do these organizations infuse the faith into their statements of purpose and board member selection processes, they also insert religious influence into their executive director selection processes.



Figure 4.3. Number of Religious Factors in Bylaws
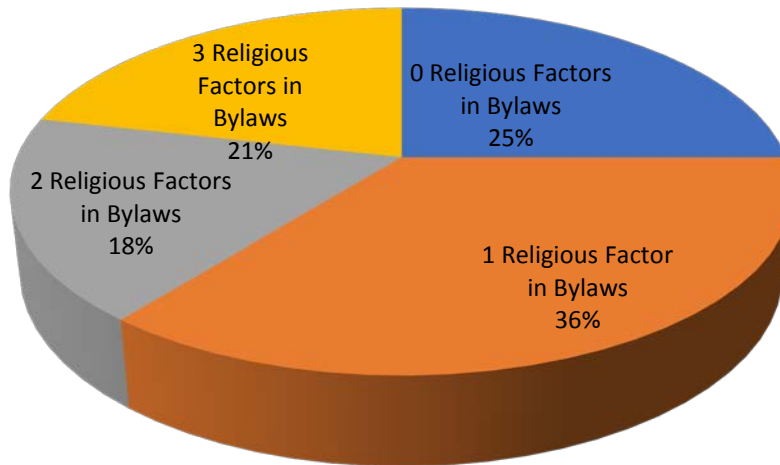
## The Thesis Revisited

In the Introduction, the question was posed, "Does a religious requirement for board membership support faith-based nonprofits in staying faithful, i.e. remaining loyal to their religious foundations?" It arises from the hypothesis that minimal religious requirements for board membership weaken religious influence on FBOs while more substantial religious requirements for board membership serve to strengthen the continuing influence of religious belief and practice. If the hypothesis points to the truth about faith-based nonprofits, a pattern should emerge across the next three chapters: Those with fewer structural safeguards for preserving religious influence will be associated with boards whose members perceive less religious influence in their board's work, leading to more secular guiding statements and

organizational public profiles. Conversely, those with more such safeguards will be associated

with boards whose members perceive significant religious influence in their board's work,

leading to more explicitly religious guiding statements and public profiles.

# 5: Guiding Statements

## Mission, Vision, and Values Statements in General

Among the several important responsibilities that boards of directors hold is that of

setting the strategic direction of the nonprofit organizations they govern. BoardSource lists the

task as one of ten that boards must address.[1]

A key component of most well-designed strategic planning processes is the articulation

(or revision) of statements of mission, vision, and values. Nonprofit strategic planning

consultants Michael Allison and Jude Kaye see them as foundational to any well-constructed

plan and recommend that consensus be reached on them prior to doing any other strategic

analysis.[2] Consequently, if a religious world-view is influential in the boardroom, evidence of it

is likely to appear in these statements.

Of the three types, mission statements are the most common by far. In the study sample,

twenty-six of the twenty-nine organizations published mission statements, whereas only thirteen

published vision statements, and nine, values statements. An organization may elect, for various

reasons, not to invest time and effort in the articulation of the latter two, but stating a mission is a

practical necessity as it is how organizations succinctly name the work to which they are

committed, i.e. the purpose for which they exist, to both internal and external stakeholders. For

those on the outside, such as prospective donors, volunteers, clients, and customers, it compactly

describes what the organization is "trying to achieve" (which may spark interest leading to

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[1] Richard Ingram, *Ten Basic Responsibilities of Nonprofit Boards* (Washington, DC: BoardSource, 2009), 31-36.

[2] Michael Allison and Jude Kaye, *Strategic Planning for Nonprofit Organizations: A Practical Guide for Dynamic Times*, 3rd ed. (Hoboken, NJ: Wiley, 2015), chapter 3, 79-108.

support or engagement).[3] For those on the inside, including both board and staff members, it provides critical guidance for decision-making, not just around programming but also around development and administration, and even governance.

At their best, vision statements present a word picture of what success will look like if the stated mission were to be achieved fully. As Allison and Kaye describe them, they offer "a vivid image of the future you seek to create."[4] To be clear, statements with such an external focus are not the sole type that strategic planners use. In some situations, organizational leaders choose to articulate an internal vision, which attempts to describe what the organization needs to become, over time, to accomplish its mission. Internal visions are not ordinarily published on websites, which may explain the absence of any vision statement on at least some of the websites reviewed.

The third in the triad, values statements, names the "concepts, beliefs, or principles" that guide the organization, either in how it goes about its work or to what ultimate aims its work contributes.[5] For example, a nonprofit whose mission is to work for peace in the Middle East likely commits to such a mission because its leaders and supporters believe that peace is an inherent and ultimate good.

All three types of statements made by organizations in the sample were evaluated for discernible religious content, indicating a recognition of or adherence to a religious world-view. To be considered discernible, the text of a statement needed to include one or more of three elements: (1) explicit reference to religious identity on the part of the organization itself, or its internal or external stakeholders; (2) explicit reference to religious principles, particularly those

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[3] Ibid., 77.
[4] Ibid.
[5] Ibid.

identified in Chapter 2; and (3) use of religious terminology, such as "spiritual," "faith,"

"interfaith," and "belief."

## The Statements of the Organizations

### Mission Statements

*Findings.* Of the twenty-nine organizations, twenty-six publish mission statements;

sixteen make statements that include some discernible religious content. (Refer to Figure 5.1,

Nature of Mission Statements.) The function of that religious content varies considerably. In

some instances, religious language simply identifies those who serve the organization or those

who are served by it. For example, one agency with a denominational reference in its name,

ensures the public that it serves people "of all beliefs,"[6] whereas another describes itself as

composed of people of multiple religious backgrounds.[7] In other instances, the mission statement

goes beyond identification to explain why the organization does what it does, referencing

religious belief as motive: "[The organization] is committed to initiating and supporting signs of

hope [and] achieving social justice…as envisioned by [named] faith."[8]

There are also those that, with respect to religion, move beyond passive statements of

identification and explanation to declarations of active pursuits. In several instances, the explicit

mission is to inculcate identifiably religious values, either for their own sake or as the means to

some other specified end. One organization, for example, states that it provides the services it

does so that people will be equipped to serve others.[9] A different group claims that its mission is

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[6] #6. Due to the anonymity promised to the participating organizations, references to their respective websites is by organization profile number only.
[7] #23.
[8] #20.
[9] #2.

to "bring the moral force of religion to protect and advance" a specified political outcome.[10] Another group states unequivocally that its mission, in part, is "to preserve and share the spirit of" its religious practice.[11]

*Comparison to Bylaws Provisions.* Since one of the organizations in the sample operates without bylaws, the comparison between each of the guiding statements and religious factors in bylaws is limited to the twenty-eight organizations that operate with bylaws. Logically, mission statements on websites and purpose statements in bylaws should align in substance, as they serve the same function, only oriented to somewhat different audiences. Whereas a mission statement informs both external and internal audiences, including prospective and actual supporters, board and staff members, and the general public, a purpose statement generally is intended to guide a much smaller audience of board members and staff executives. Additionally, given that mission statements are normally approved by boards of directors, it is reasonable to anticipate that some association exists between boards of directors shaped, at least in part, by a religious world-view and religious content in mission statements.

*Conclusions.* The results are mixed. Supporting the project hypothesis, such alignment of mission and purpose statements is evident among the organizations in the sample. Of the fifteen organizations operating with bylaws and with religious content in their mission statements, fourteen also display religious content in their bylaws' purpose statements. In contrast, however, an association between boards of directors which are shaped by religious factors and mission statements with religious content is not evident. Only seven of the organizations with religious mission statements also have religious factors in their board selection processes.

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[10] #23.
[11] #21.

**Figure 5.1. Nature of Mission Statements**

- No Mission Statement 10%
- Secular Mission Statements 21%
- Religious Mission Statements 69%
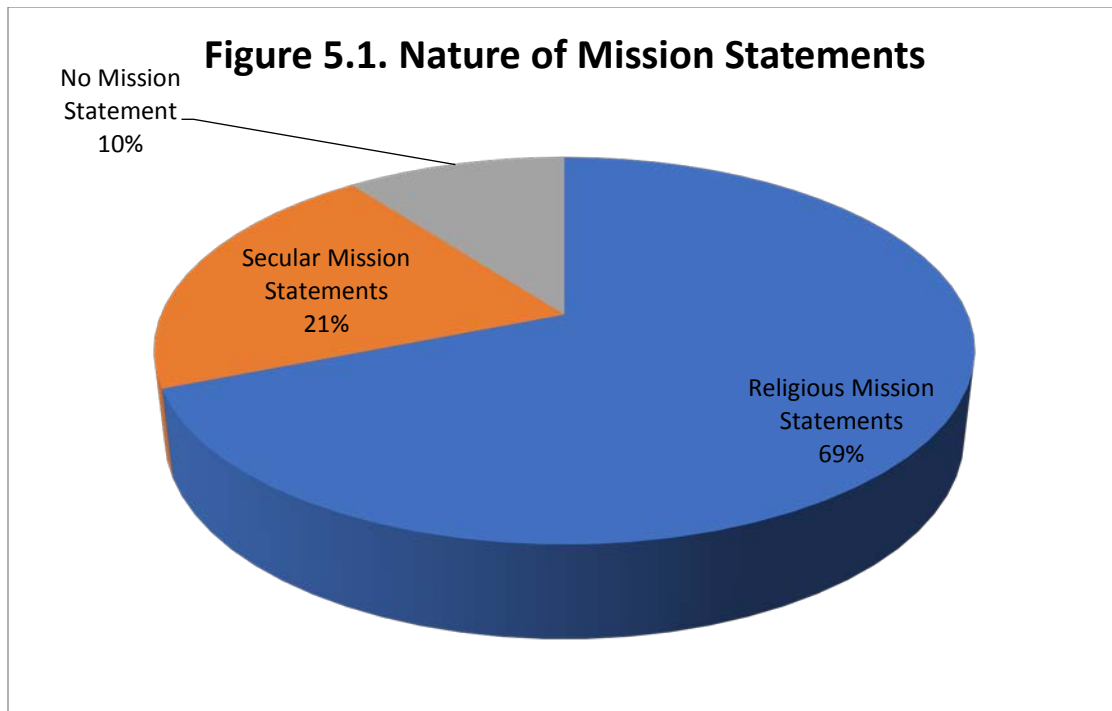
**Vision Statements**

*Findings.* A minority of twelve organizations in the sample publish vision statements. Among them, only five present visions with discernible religious content; seven statements do not and thus may be considered to represent a secular world-view. (Refer to Figure 5.2, Nature of Vision Statements.)

The functions of the religious language in these statements are like those found in the mission statements. With some, the religious content simply identifies the people behind the organization: "Drawing from the [named] tradition…."[12] With others, the vision statement articulates what the identity implies, such as an organization which declares its dedication to the "[religious tradition's] principle to 'love your neighbor as yourself.'"[13]

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[12] #4.
[13] #22.

*Comparison to Bylaws Provisions.* Ideally, a vision statement aligns with an organization's mission statement by describing how the world will be different if the mission is perfectly fulfilled. In this sense, it articulates the farthest extension of the organization's purpose. It is also a collective statement of a nonprofit board's preferred future, a future to which its members are committed to realizing.

*Conclusions.* Of the five organizations with religious vision statements, four (80 percent) also have religious purpose statements in their bylaws, and two also include religious factors in their board member and executive selection processes. Given the small sample size, it is not prudent to draw inferences from the findings; nonetheless, they are illuminating.

**Figure 5.2. Nature of Vision Statements**

Religious Vision Statements 19%

Religious Vision Statements 22%

Secular Vision Statements 14%

No Vision Statement 45%
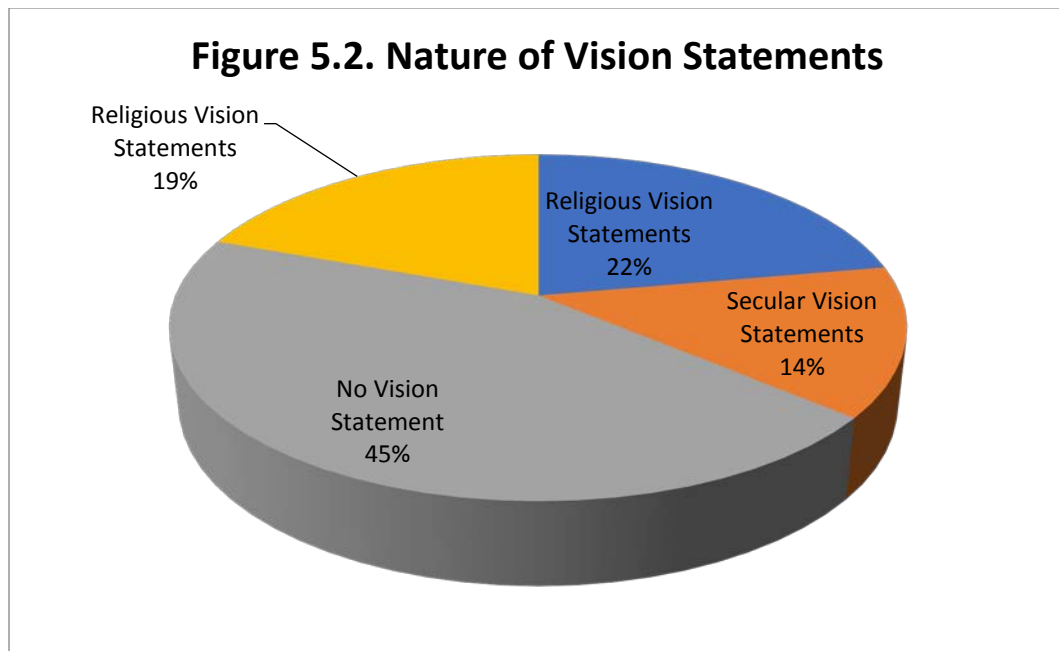
**Values Statements**

*Findings.* Of the three types of guiding statement, the smallest number of organizations elect to publish values (or "beliefs") statements, with only seven doing so. (Refer to Figure 5.3, Nature of Values Statements.) Proportionally, however, the incidence of religious content is

highest here, compared to both mission and vision statements, with all seven (100 percent) containing discernible religious references.

The statements on values also contain some of the boldest religious language seen among the combined set of statements of all three types. One organization includes "ethical and spiritual formation" as two of its core values.[14] Another includes an extensive statement of faith under the heading of "Values" on its website, as well as a claim to a distinct religious identity.[15] Yet another takes the opposite tack, stating that there is "no standard set of beliefs required of supporters" but "all…tacitly subscribe to a common set of fundamental assumptions, such as that…religious tolerance is crucial to the establishment of peace and justice."[16]

*Comparison to Bylaws Provisions.* A values statement is a board's articulation of what is of ultimate importance to it. A values statement may also enumerate rules of conduct that the board commits the organization to observing in all its activities. Consequently, it is the type of statement in which a board is most likely to exhibit a religious perspective, if such a perspective is present on the board.

*Conclusions.* The alignment between religious influence in bylaws and religious concepts in values statements is strong. All of the organizations with religious values statements also have purpose statements in their bylaws which contain a religious element. Five of the seven organizations (71.4 percent) also include religious factors in their board selection process and three of the seven are among those that include religious factors in their executive director selection process as well. But again, given the small sample size, it is not prudent to draw inferences from the findings.

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[14] #4.
[15] #13.
[16] #23.

**Figure 5.3. Nature of Values Statements**
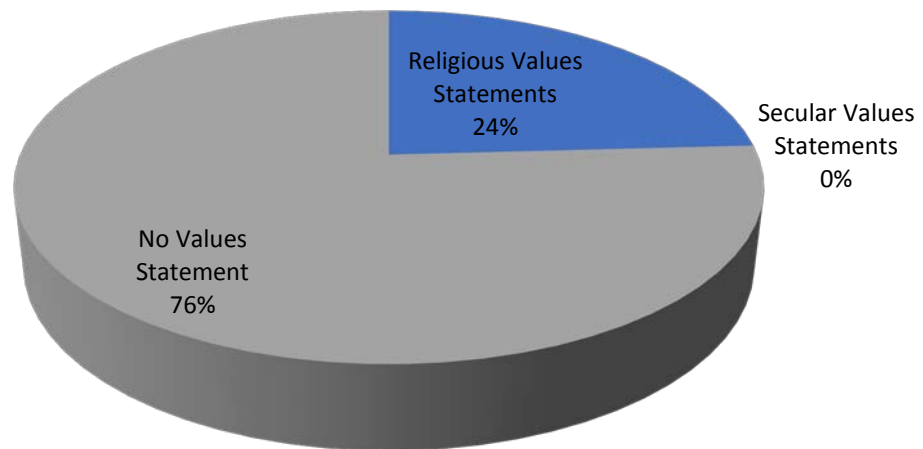


## Summary

Nearly all mission statements with discernible religious references have precedents in purpose statements found in bylaws. The association between them is significant. However, due to small sample sizes, similar conclusions cannot be drawn about either vision or values statements. Although the results are illuminating, they are not statistically significant.

# 6: Organizational Public Profiles

## Websites as Public Profiles

In today's communications environment, websites function as public profiles in a manner that brochures, pamphlets, and the Yellow Pages once did. They are the destination of first resort for Americans in search of information about a company or organization, including churches and other nonprofits. As reported in *USA Today* a decade ago, even then, visits to websites were replacing discreet visits to churches for those who went shopping for a congregation.[1]

Nonprofits attempting to capture the attention, and perhaps the support, of the public, routinely provide certain content on their websites. Besides the guiding statements discussed in the previous chapter, these ordinarily include (though are not limited to): a) a history of the organization, often with a story about the founder(s); b) profiles of the current leadership, both board and staff; c) descriptions of the program(s), along with profiles of those served by them; d) organizational affiliations, licensure, and accreditations; e) recognition of supporters, both institutional and individual; and f) an invitation to and directions about how to contact the organization, offer support, or become otherwise involved.

Except in the case of a working board, i.e. the board of an organization without staff, it would be highly unusual for a board of directors to involve itself directly in the details of its organization's website. Nevertheless, among the "ten basic responsibilities" of any board is the enhancement of the organization's public standing, particularly through oversight of how it

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[1] Jeffrey MacDonald, "Some Search for Church by Way of the Web," *USA Today*, October 16, 2007, https://usatoday30.usatoday.com/news/religion/2007-10-16-church-shopping_N.htm.

presents itself in media.[2] Thus, it is reasonable to expect that boards exercise some oversight of

organization websites and give at least tacit approval to their content. For organizations that

attempt to preserve a religious world-view among at least some members of the board, it is also,

therefore, reasonable to expect that that world-view be visible to some noticeable degree on the

organization's public profile.

To ascertain the degree to which religion features in the online profile of the

organizations in the sample, each website was evaluated for the visible, explicit presence of three

kinds of content: (1) recognition of religious communities or individual religious leaders

featuring significantly in the history of the organization, including but not limited to the period of

its founding; (2) acknowledgement of any affiliations with religious organizations, such as

congregations, higher level judicatories, coalitions, and consortiums; and (3) any religious aspect

to programmatic activities operated under the auspices of the organization. The evaluation

excluded some references from consideration, specifically: (1) the name of the organization; (2)

names of donors and volunteers on lists of contributors, whether individual or institutional; and

(3) mission, vision, and values statements. Names, and changes to names, of faith-based

organizations would likely yield insight into the larger issue of whether and how organizations

stay rooted in their faith. However, that inquiry is beyond the scope of the present study.

Contributions do not necessarily reflect an organization's active attempt to relate to the

contributor; the organization may simply be a passive recipient. Guiding statements were treated

separately in the previous chapter.

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[2] Ingram, *Ten Basic Responsibilities of Nonprofit Boards,* 63-66.

## The Websites of the Organizations

### Findings

All twenty-nine organizations in the sample host websites, which they update from time to time. Of the twenty-nine, twenty-five contain religious content meeting the criteria described above. (Refer to Figures 6.1, Religious Content on Websites; and Figure 6.2, Number of Religious Factors on Websites.) Religious references are most common on the history pages of these websites, with seventeen organizations noting the involvement of religious communities or leaders in their past. Just slightly less prevalent are references to religious figures serving currently on the board or staff of the organization. Fourteen organizations publish board and staff rosters that explicitly indicate the religious standing or affiliation of some of its members. Just over half of the organizations with religious connections apparent somewhere on their websites (thirteen of the twenty-five) mention a religious dimension of their program. A minority (ten of the twenty-five or 40 percent) acknowledge some formal affiliation with a religious community. Eight of the organizations present just one of these types of religious reference on their websites and the same number present two. Five organizations present three types and just four organizations present all four types.

**Figure 6.1. Religious Content on Websites**
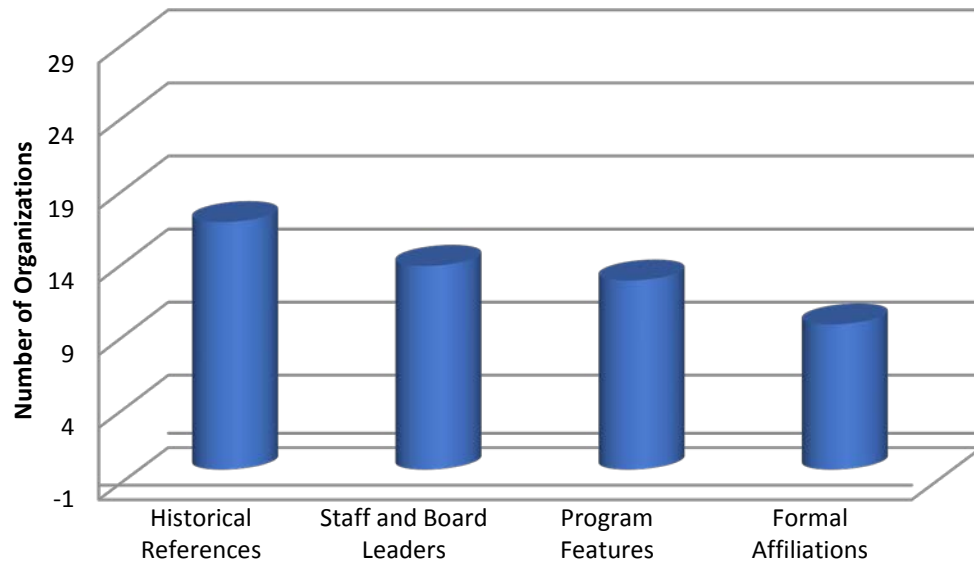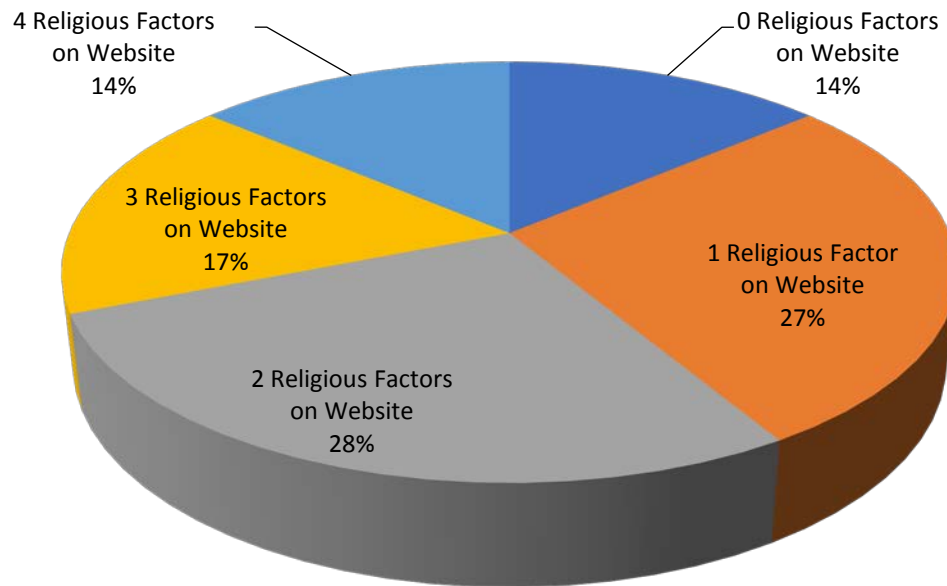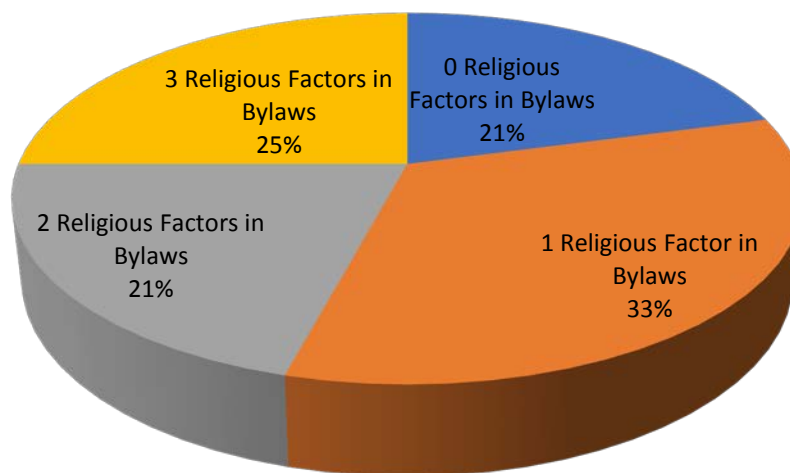


**Figure 6.2 Number of Religious Factors on Websites**

4 Religious Factors on Website 14%

0 Religious Factors on Website 14%

3 Religious Factors on Website 17%

1 Religious Factor on Website 27%

2 Religious Factors on Website 28%

**Comparison to Bylaws Provisions**

Of the twenty-eight organizations with bylaws, twenty-four include religious content on their websites. Among those twenty-four, nineteen (79.1 percent) have bylaws which include religious content in their purpose statement or provide for some religious influence in their board member or executive selection process. More specifically, eight organizations have one of the three features in its bylaws; five have two of the three and six have all three. (Refer to Figure 6.3, Bylaws Provisions among FBOs with Religious Content on Websites.) As for the four organizations which do not exhibit any religious references on websites, there are minimal religious references in their bylaws. Two have none and the other two have bylaws with just one religious factor each.



Figure 6.3. Bylaws Provisions among FBOs with Religous Content on Websites

- 3 Religious Factors in Bylaws 25%
- 0 Religious Factors in Bylaws 21%
- 1 Religious Factor in Bylaws 33%
- 2 Religious Factors in Bylaws 21%

## Conclusions

As seen previously with respect to guiding statements, comparison of religious factors in bylaws and website content (particularly, description of program, identity of staff and board members, affiliations with religious communities, and history) indicates that the co-incidence of these factors is significant. Since websites are public profiles of their sponsoring organizations and organization board members are ultimately responsible for the content presented in them, it appears that some significant association exists between religious content found on websites and provisions for preserving a religious world-view in bylaws.

# 7: Board Member Attitudes and Perceptions

To review briefly, the previous two chapters investigated the relationship between board and executive selection (as prescribed in organization bylaws) and certain products of that leadership. They also compared the organization's legal statement of purpose (again, as prescribed in bylaws) and current, guiding, strategic statements. In Chapter 5, an analysis of mission, vision, and values statements, which are ordinarily approved by an organization's board of directors, showed that organizations with some measure of religious guidance mandated in their bylaws tend to have guiding statements which are religious in some aspect. In Chapter 6, an analysis of websites led to a similar finding, specifically that organizations making provision in their bylaws for a religious perspective tend to publish profiles of themselves online that acknowledge the religious elements of their heritage, affiliations, leadership, and program. Although board members do not ordinarily take direct responsibility for an organization's website content, boards collectively hold responsibility for establishing and "enhancing [an] organization's public standing," which nowadays certainly must include its online presence.[1]

The study now turns to the board members themselves. Through survey responses, they report directly about what they perceive to be the role that religion plays in the work of the boards they serve.

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[1] Ingram, *Ten Basic Responsibilities of Nonprofit Boards*, 63.

## Survey Results (Findings)

### A Composite Profile of the Respondents

The 118 validated responses represented twenty-four of the twenty-nine organizations in the sample. Four organizations were represented by a single respondent; the highest number from a single organization is thirteen. The average number per organization was five and the median, four. All four rationales for identifying as faith-based were represented in the sample to varying degrees: establishment by religious group, 46.6 percent of respondents; establishment by religious leader(s), 38.1 percent; coalition or consortium, 7.6 percent; and major tangible support, also 7.6 percent.

The length and derivation of the individual respondents' board service varied considerably. Two individuals reported serving thirty-five years! The majority, though, reported a more modest length of service, with 51.7 percent indicating four or fewer years of service. Most commonly, respondents were elected by the boards on which they now serve; nearly two-thirds of all survey respondents (64.9 percent) join their boards this way.[2] In other words, they serve on self-perpetuating boards of directors. Fewer were appointed (30.7 percent) and just five respondents (4.4 percent) serve *ex officio*.

Fifteen individual respondents (12.8 percent) indicated that they currently serve as the chair of the board.[3] This number represents a majority of the twenty-four organizations represented in the survey. Most respondents (78.6 percent) though, noted that they have never served as board chair and just a few (8.5 percent) indicated previous service as such.

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[2] Question 4 from the survey. See the Appendix for the complete text of the survey.
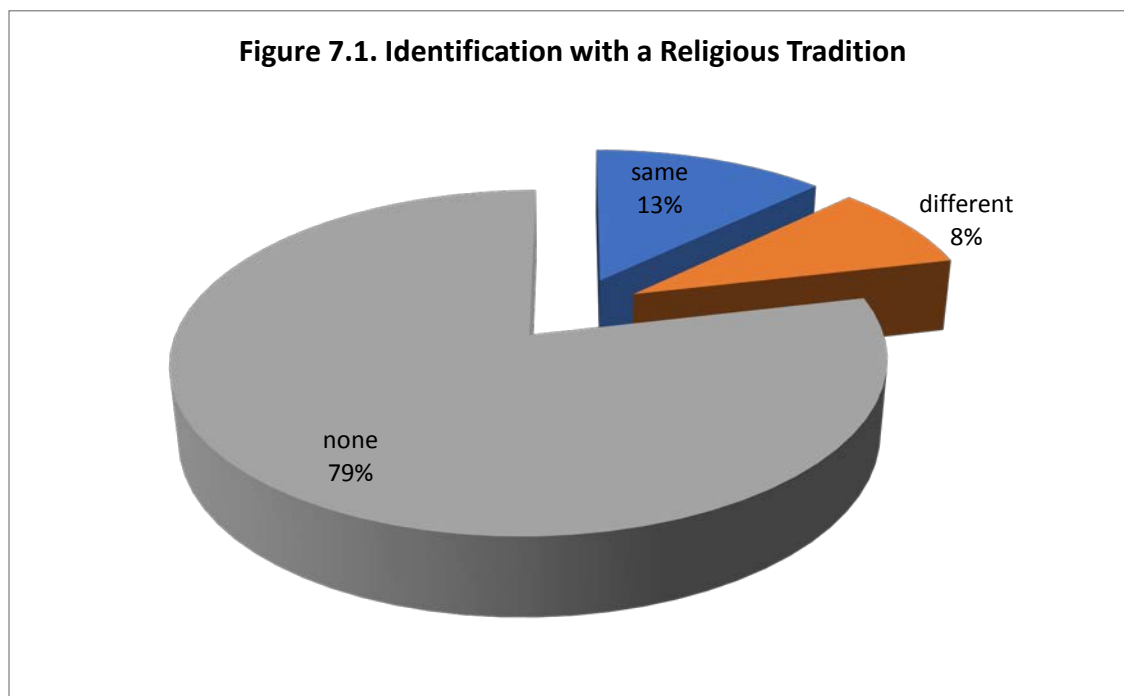[3] Question 5.

With respect to religious identity and practice, responses to the several questions in this vein led to apparent contradictions. (Refer to Figure 7.1, Identification with a Religious Tradition; Figure 7.2, Level of Activity in a Religious Community; and Table 7.1, Leadership Roles in Religious Communities.) Respondents were first asked if they identified with the same religious tradition as that with which their organization is or was affiliated, a different religious tradition, or none.[4] Only 12.8 percent of respondents claimed a religious identity corresponding to that of their organization's (past or present) affiliation and an even smaller number (8.5 percent) identified with a different tradition. Over three out of four respondents (78.6 percent) did not identify with any religious tradition whatsoever. Yet, when asked if they considered themselves "to be active in any religious community," 69.2 percent answered affirmatively, stating that they were, in fact, "active in a religious community associated with the same tradition as that with which the organization is associated."[5] A much smaller proportion of those responding (17.9 percent) indicated being active in a religious community different from the one with which their organization is associated. The smallest proportion (12.8 percent) stated that they were not active in any religious community. There is no obvious explanation for the apparent, inherent contradiction of a smaller number of individuals belonging to a religious group than are active in one. Perhaps respondents perceive themselves as active partly because of their involvement in the board they are representing or as active but nor formally belonging.

Complicating the matter of the religious orientation of the respondents further, nearly two in five (39 percent) indicated prior service "on a board of the religious community to which [they] belong" and one in five (22 percent) claimed prior service in a staff position of the

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[4] Question 6.
[5] Question 7.

religious community to which they belong.[6] Half of the respondents (50.8 percent) stated that they had volunteered in some "leadership role such as on a committee or council" of the religious community to which they belong.[7] Thus the majority of respondents reported that they are active religiously, have even participated in leadership of a religious community, yet did not claim a religious identity. Another possible explanation for the apparent contradictions may be that, given the variety of religious traditions, understandings of the terms used in the survey questions differ considerably. For instance, how a Conservative Jew may respond to a question about religious identity may not be the same as how a (Christian) Episcopalian might.

**Figure 7.1. Identification with a Religious Tradition**



same
13%

different
8%

none
79%

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[6] Question 8, first and second parts.
[7] Question 8, third part.

**Figure 7.2. Level of Activity in a Religous Community**
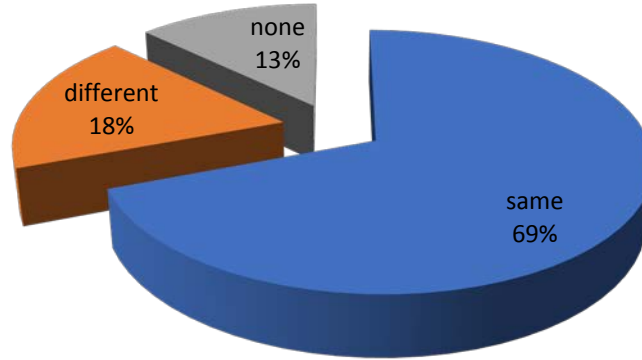
- same 69%
- different 18%
- none 13%

Table 7.1. Leadership Roles in Religious Communities

What leadership positions, if any, have you held in the religious community to which you

belong?

| Percentage of Respondents | No | Yes |
|---|---|---|
| Served on a board | 61.0 | 39.0 |
| Served on staff | 78.0 | 22.0 |
| Served in a volunteer leadership role | 49.2 | 50.8 |
| Have not served in any leadership role | 77.1 | 22.9 |
| Do not belong to a religious community | 84.7 | 15.3 |

**Perceptions Concerning the Organizations**

Whatever the sense of personal religious identity these board members have, they

definitely saw their organizations as holding a religious identity and serving a religious function.

Asked to rate the degree to which they believed that their organization "identifies itself with a

particular religious tradition and/or community," nearly three in five (59.5 percent) responded

70

strongly in the affirmative.[8] (Refer to Table 7.2, Perceptions of the Organization.) The same

number of respondents added that their organization provided "people of faith with opportunities

to express their faith" to a considerable or great extent.[9] In responding to a broader question

about the degree to which their organization "provides a public witness to religious beliefs and

values," those responding strongly in the affirmative swelled to a remarkable 79.6 percent.[10] At

least in the view of many board members, these organizations are unquestionably faith-based.

Table 7.2. Perceptions of the Organization

To what degree would you say the organization…

| *Percentage of Respondents* | Not at All | Small Extent | Some | Considerable | Great |
|---|---|---|---|---|---|
| Identifies with a religious tradition or community? | 5.2 | 9.5 | 25.9 | 27.6 | 31.9 |
| Provides people of faith with opportunities to express their faith? | 5.2 | 9.5 | 25.9 | 27.6 | 31.9 |
| Provides a public witness to religious beliefs and values? | 3.5 | 4.4 | 12.4 | 34.5 | 45.1 |

Unlike the scramble resulting from questions about personal religious identity, activity,

and leadership, there was logical consistency in responses to questions about the organizations.

Asked to select one of six statements that "most closely reflects the present state of the

relationship between the organization and the religious community that founded it," four of five

(80 percent) selected one of the two most favorable options.[11] (Refer to Figure 7.3, Quality of

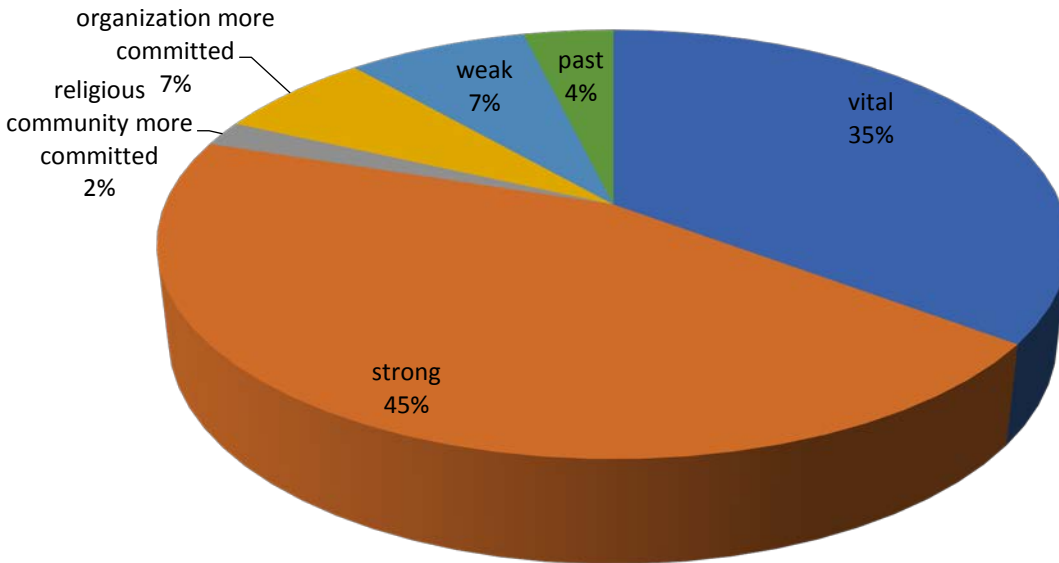Relationship between Religious Community and FBO.)

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[8] Question 9, first part.
[9] Question 9, second part.
[10] Question 9, third part.
[11] Question 18.

**Figure 7.3. Quality of Relationship between Religious Community and FBO**

organization more committed 7%

religious community more committed 2%

weak 7%

past 4%

vital 35%

strong 45%

**Perceptions Concerning the Boards**

This sense of religious identity and function carried forward to perceptions about board deliberations and decision-making. Again, responding to the request to select a statement that most closely reflected the board member's "understanding of how religious identity, beliefs, and values contribute to [board] deliberations and decisions," three in five (65.4 percent) selected a highly affirmative option.[12] (Refer to Figure 7.4, Perceptions of the Degree to which Religion Influences Board Deliberations & Decisions.)

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[12] Question 17, first and second parts.

Figure 7.4. Perceptions of the Degree to which Religion Influences Board Deliberations & Decisions
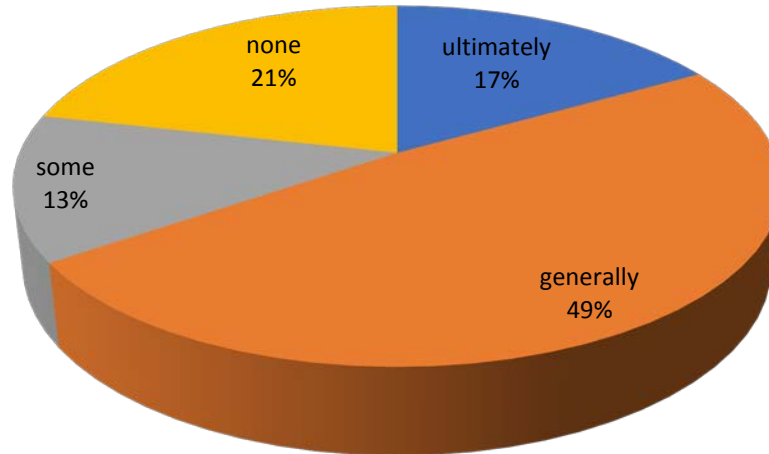
## Comparison to Bylaws Provisions

Of the twenty-four organizations represented by the survey respondents, twenty-three have bylaws. Among those with bylaws, nineteen have bylaws that contain purpose statements with religious content, twelve mandate religious factors in the board selection process, and six mandate religious factors in the executive director selection process.

### Stated Purpose and Strategic Planning

Over four of five respondents (82.9 percent) reported that their organizations had "engaged in a formal strategic planning process" during their time on it.[13] Those indicating that they had participated in such a process were asked to share their perception of the degree to which various possible influences contributed to their board's strategic planning work. The results are shown in Table 7.3, Religious Considerations in Strategic Planning.

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[13] Question 10.

Table 7.3. Religious Considerations in Strategic Planning

To what degree did each of the following contribute to the board's strategic planning work?

| *Percentage of Respondents* | None | A Little | Some | Very Much | Greatly |
|---|---|---|---|---|---|
| Religious beliefs and values of founders | 9.3 | 8.0 | 25.3 | 38.7 | 18.7 |
| Continuity with organization's history | 0.0 | 2.7 | 16.0 | 46.7 | 34.7 |
| Current relationships with religious leaders and communities | 4.1 | 13.7 | 43.8 | 26.0 | 12.3 |
| Religious beliefs and values with which the organization currently identifies | 5.3 | 4.0 | 28.0 | 34.7 | 28.0 |
| Financial or volunteer support by people who sense a religious connection to the organization | 5.3 | 10.7 | 44.0 | 32.0 | 8.0 |

Focusing specifically on the guiding statements of the organization, a similar majority (82.7 percent) reported that their organizations had "engaged in the articulation or revision of a Mission Statement, Vision Statement, and/or Values Statement."[14] Those indicating that they had participated in this process were asked a question similar to that pertaining to possible influences on strategic planning, only this time focused on guiding statements. The results are shown in Table 7.4, Religious Considerations in Forming Guiding Statements. Importantly, both Chi-Square and T-Test analyses showed no significant difference between respondents representing organizations with religious purpose statements in their bylaws and those representing organizations with secular purpose statements. Put simply, a religious purpose statement proved to be no guarantee of a board including religious considerations in doing strategic planning and, more specifically, in articulating guiding statements.

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[14] Question 12.

Table 7.4. Religious Considerations in Forming Guiding Statements

To what degree did each of the following contribute to the process of articulation or revision of mission, vision, and values statements?

| Percentage of Respondents | None | A Little | Some | Very Much | Greatly |
|---|---|---|---|---|---|
| Religious beliefs and values of founders | 3.6 | 7.1 | 23.2 | 32.1 | 33.9 |
| Continuity with organization's history | 1.8 | 5.4 | 10.7 | 41.1 | 41.1 |
| Current relationships with religious leaders | 8.9 | 12.5 | 28.6 | 32.1 | 17.9 |
| Consonance or conflict with religious beliefs | 23.6 | 12.7 | 27.3 | 23.6 | 12.7 |
| Consonance or conflict with religious values | 23.2 | 8.9 | 28.6 | 25.0 | 14.3 |
| Financial support by people who have a religious connection to the organization | 21.8 | 5.5 | 45.5 | 20.0 | 7.3 |

## Board Mandates and Board Realities

Respondents were asked to choose among four statements as to which "most closely reflected [their] understanding of how religious identity, beliefs, and values contribute to the board's deliberations and decisions concerning the organization."[15] (See Figure 7.2 for the distribution of responses.) Again, Chi-Square analyses showed no significant difference between respondents representing organizations with religious factors in their board member selection process and those representing organizations without such factors.

## Executive Director Selection

About one in three respondents (30.5 percent) reported that their organizations had "engaged in selecting an executive director (or equivalent)" during their time as a board member.[16] Those indicating that they had participated in such a process were asked to share their

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[15] Question 17.
[16] Question 14.

perception of the degree to which religion was a factor in it.[17] The results are shown in Figure

7.5, Religious Considerations in Executive Director Selection. They were also asked if the

"executive selection [had been] subject to review and approval by a religious leader or religious

leadership body."[18] To this question, over one in four (29.4 percent) replied in the affirmative. In

this one area, Chi-Square analysis revealed a statistically significant association between those

who responded affirmatively to the inquiry about the involvement of religious leaders in an

executive director selection process and stipulations in the bylaws requiring either the

involvement of religious authorities in the process or a religious qualification to hold the office.



Figure 7.5. Religous Considerations in ED Selection
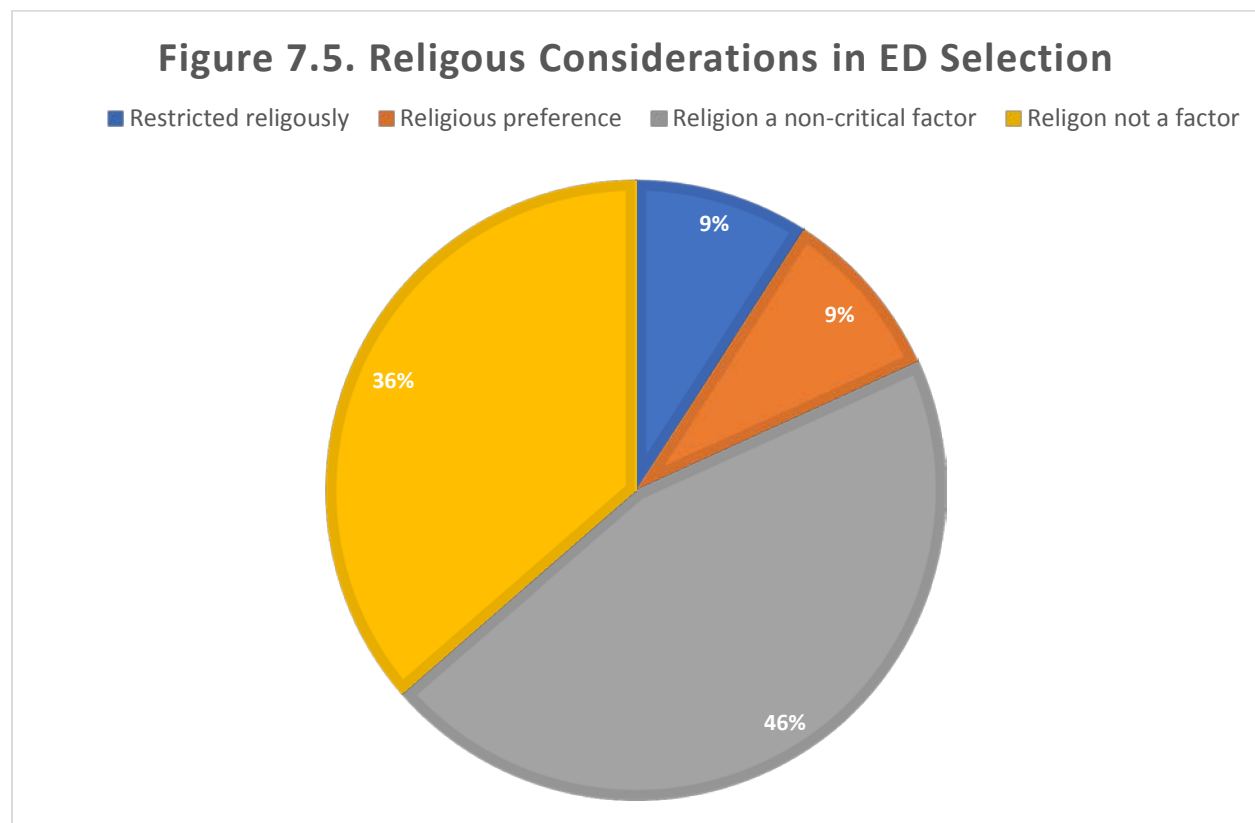
[17] Question 15.
[18] Question 16.

## Conclusion

Clearly, the majority of respondents perceived their organization to be religious in some sense and to some significant degree. For these FBOs, the religious values that brought them into being still matter and there is, to some extent, an identity that is recognizably religious in nature. Consistent with this finding, wherever bylaws stipulate religious factors in the executive director selection process, it appears that the rule is honored. Yet, surprisingly, with respect to deliberations and decision-making at the board level, having bylaws which include religious factors in the board member selection process does not appear to make any difference as to whether a religious perspective is maintained in the boardroom. The implications of this finding will be discussed further in the next chapter.

# 8: Paths Forward

This study was undertaken upon premises that seemed almost obvious: If an organization wants to maintain over time the perspective, especially the religious world-view, of those who founded it, then structures need to be put in place that effectively guarantee the presence of that perspective after the founders are no longer directly involved. Given the legal system within which FBOs operate in this country, these structures would likely be delineated and mandated in an organization's bylaws. More specifically, an organization's (religious) founders would serve their aims well by making their world-view explicit in the organization's statement of purpose, instituting religious qualifications for board members and executive directors, and establishing selection processes for each that involve religious leaders or communities. The organization that would take these measures would likely maintain its religious identity and abide by religious principles in its programs and operations. In stark contrast, if an organization failed to put such safeguards in place, the organization would likely walk, inevitably if not steadily, on a path toward eventual, total secularization. In this predictable future, some executive would push for removing religious references in the organization's very name and relationships with religious leaders who, in a previous era likely would have sat on the board, would be superficial at best and strained or non-existent at worst.

This study, in short, attempted to prove the obvious. But the evidence examined did not oblige. It points, rather, toward a more complex set of dynamics that affect organizational identity and values.

## The Findings Reviewed

To review, an examination of the bylaws of faith-based nonprofits in the Los Angeles metropolitan area (discussed in chapter 4) revealed that nearly three out of four of the participating organizations (twenty out of twenty-eight) used one or more of three methods to ensure that the religious world-view of the founders was preserved. The three methods included: (1) articulating a purpose statement with religious content, (2) making religion a factor in the board member selection process, and (3) doing likewise with the executive director selection process.

Boards of directors normally approve guiding strategic statements such as statements of mission, vision, and values. Those organizations with religious purpose statements in their bylaws tended to carry that perspective forward in crafting their guiding strategic statements, as discussed in chapter 5. But no statistical association was established between organizations with religious mission statements and organizations that included religion as a factor in their board selection process.

As noted in chapter 6, boards have ultimate control over how their organizations present themselves to the public and how they do their work. Nowadays, websites function as most organizations' public profiles. The websites of the organizations in the study were analyzed for the presence of religious reference in four content areas: (1) descriptions of programs, (2) profiles of staff and board members, 3) notice of affiliations with religious communities or organizations, and (4) mention of religious figures and groups in organizational history. As seen with respect to guiding statements, statistical analysis showed a significant association between one or more religious factors in bylaws and one or more religious references on websites.

However, again, no specific association was established between incidence of religious references on websites and religious factors in the board member selection process.

Turning from the product of their work to the board members themselves, board members were surveyed as to their impressions about the organizations they serve, and more extensively, about the deliberations and decision-making that occurs in the organizations' boardrooms. The results, as reported in chapter 7, showed that four out of five board members perceive the organizations they govern to serve some religious function. Just slightly fewer, three in five, are also comfortable in characterizing their board deliberations as (sometimes) taking religious considerations into account. Yet, no statistically significant association was established between those responding affirmatively to the question of religion being a part of board deliberation and the organizations in question mandating religious factors in their board member selection process. In other words, religious considerations in board discussions did not necessarily come from mandating religious qualifications for board members or involving religious authorities in the selection process.

## Conclusions

The project was launched with the aim of answering what appeared to be a rather straightforward question: Does a religious requirement for board membership support faith-based nonprofits in staying faithful? The evidence developed during this study provides no simple answer. It is both yes and no.

First, the yes: It does appear that governance structure contributes to the stability of a faith-based organization's sense of its own identity, as well as its public projection thereof. Analyses of guiding statements and online organizational profiles indicate that organizations that

have safeguards in their bylaws for preserving a religious world-view display that world-view when describing who they are and what they do.

Secondly, the no: Surprisingly, though, there is no evidence for suggesting that insisting on religious qualifications for some or all board members or inserting religious authorities into the board member selection process will yield a board that stays faithful. Looking at what board members themselves perceive about the extent to which religious considerations are part of board deliberations, there appears to be no significant difference in the views of those who serve on boards with such restrictions and those who serve on boards without them. Put simply, structure does not determine whether a board makes its decisions out of a secular or religious world-view.

So, how does this perspective persist in a nonprofit?  What keeps it faith-based in this sense?  If it's not the structure, it must be other elements of organizational culture, which leads, perhaps, to a new hypothesis to be tested by future research: Organizational structure supports visible expressions of identity; culture shapes conversation among board members and their resulting decision-making.

Finally, there is a third conclusion that is a yes to a somewhat different question than the one originally posed. It appears that stipulating a religious requirement for the executive director, or including religious authorities in the selection process, is a significant factor in how organizations maintain a religious world-view, i.e. remain faithful. Although the hypothesis underlying the research question focused on board membership, certainly the role of the executive is just as important in shaping the trajectory of an organization. For better and worse, boards and executives function as partners in organizational leadership.

## Implications

### Recommendations for Faith-Based Organizations

If organizations are to remain faithful to the world-view that was responsible for their

creation, governance structure will play an important role. It will be useful to include a purpose

statement in organizational bylaws that reflects the perspective of the religious founders. Ideally,

if not always in practice, these statements provide the premises and precedents for crafting

strategic statements on mission, vision, and values. It will also be important to include religious

considerations in the executive director selection process. In every nonprofit organization, the

executive director is in a pivotal role, connecting and coordinating the leadership of board and

staff. Consequently, it is a singularly influential role in both shaping and then safeguarding

organizational values and culture.

### Recommendations for Religious Leaders and Communities

Religious leaders and communities face a defining choice when considering the launch of

a nonprofit that is separate from yet aligned with the founding religious body. If the impetus

behind the initiative lies with proselytization, then perhaps the choice of greatest integrity is not a

public benefit corporation, with its legal and ethical assumptions about board members serving

as trustees of the public's interest, but rather a religious corporation. The latter option is designed

for organizations whose leaders are not just acting from religious motives but also with the aim

of realizing religious goals.

If, however, the passion and aim is focused more on repairing and healing the world,

along with inviting people to participate in that work, whatever their background, then the public

benefit nonprofit can be an appropriate and effective vehicle by which to pursue such purposes.

But the founders cannot rely on governance structure alone to ensure that an organization

remains faithful to its original identity and vision as it matures and evolves. Bylaws are no warranty against environmental influences awash in secular perspectives.

**Recommendations for Researchers**

For researchers, these conclusions lead to new questions. In this study, organizations that stipulated religious qualifications for board membership or inserted religious influences into the selection process were all treated as the same. Yet, as noted in chapter 4, the number of seats that these rules affected ranged from 15 to 100 percent of the total. Perhaps a minority of board members is insufficient to the task of ensuring that a religious world-view is consistently represented in the boardroom; the tipping point may be a majority of members who owe their seat to their own or someone else's religious identity.

Secondly, the religious identity of the executive director deserves more attention, both as a stand-alone inquiry and in conjunction with studies of other board and staff leaders. The individuals in these posts exert great influence upon their organizations. That their leadership would affect what world-views are given voice in the boardroom is a reasonable proposition worth investigating.

Finally, the premise of this entire study was that some faith-based organizations become secularized over time. It is an often repeated and well documented scenario, leading to disappointment among many who give heart and soul and treasure to the establishment of these agencies and institutions. Yet, despite this risk of future estrangement, religious communities continue to engage themselves in these labors of love, creating new organizations for the public good. Given the potency of both these forces, to create and to shift, and the implications for the common good, longitudinal studies of the dynamics of secularization will likely yield new insight valuable to all.

# Appendix: Board Member Survey Questionnaire

**Keeping the Faith:**

**A Survey of Board Members of Faith-Based or Faith-Affiliated Public Benefit Nonprofit**

**Organizations**

Approved by Faculty Advisor Jack Jackson, D.Min., Ph.D., on March 26, 2017.

Administered via link to Survey Monkey from 29 March through June 4, 2017.

**Claremont School of Theology - Consent to Participate in Research**

You are invited to participate in a research study, entitled "Keeping the Faith." The study is being conducted by David Norgard under the supervision of Jack Jackson, D.Min., Ph.D., of Claremont School of Theology, 1325 N. College Ave; Claremont, CA 91711. Professor Jackson's email address is jjackson@cst.edu. His office telephone number is 909-447-2543.

The purpose of this research study is to examine the relationship between faith-affiliated public benefit nonprofit organizations and the religious communities that were instrumental in establishing them. Your participation in the study will contribute to a better understanding of what governance structure preserves a strong connection between the two entities. You are free to contact the investigator using the information below to discuss the study.

Investigator's Contact Information

David Norgard, PO Box 691458, West Hollywood, CA 90069

Email address: david.norgard@cst.edu

Mobile: 310-498-2584

Conditions of Participation

If you agree to participate:

 • You affirm that you are at least 18 years of age.

 • You acknowledge that your participation is voluntary.

 • You acknowledge that you will not be compensated.

Risks/Benefits/Confidentiality of Data

There is some possible risk of feeling embarrassed by or otherwise uncomfortable with some questions. There will be no costs for participating. Your name, email address, telephone number, and other personally identifiable information will be kept confidential during the data collection phase. No personally identifiable information will be publicly released. Only the lead investigator, David Norgard, will have access to the data during data collection.

When the results of the research are published or discussed in conferences, no information will be included that would reveal your identity. Your information will be stored until December 2018 and then destroyed. If you desire to receive a copy of the study when completed, a pdf version will be sent to you, so long as you provide an email address.

Participation or Withdrawal

Your participation in this study is voluntary. You may decline to answer any question and you have the right to withdraw from participation at any time. Withdrawal will not affect your relationship with Claremont School of Theology in any way. If you do not want to participate, you may simply stop 1. Welcome to the "Keeping the Faith" Survey Rooted in Faith participating.

Contacts

If you have any questions about the study or need to update your email address, contact the primary investigator, David Norgard, at 310-498-2584 or send an email to david.norgard@cst.edu.

Questions about your Rights as a Research Participant

If you have questions about your rights or are dissatisfied at any time with any part of this study, you can contact, anonymously if you wish, the chair of the Institutional Review Board by phone at (909) 447-6344 or email at irb@cst.edu.

Thank you very much. Your participation is very helpful and much appreciated.

**Part One. Welcome to the "Rooted in Faith" Survey**

#1. By entering my name below, I acknowledge that I have read the information above and

voluntarily give my consent to participate in this study. I affirm that I am at least 18 years of age.

[TEXT BOX]

**Part Two. About You**

*Please answer Q2 through Q8 about yourself, however you define the terms of the question.*

#2. What is the name of the organization on whose board you serve?

[TEXT BOX]

#3. How long have you served on this board? (Please indicate total years served, even if they are

not continuous.)

#4. How did you come to serve on the board? (Please choose the ONE option that most

appropriately describes how you were selected.)

- o I was elected by the board (or membership) of this nonprofit. (Election)
- o I was elected by another body. (Election)

- I was appointed by an official of this organization. (Appointment)
- I was appointed by an official of another organization. (Appointment)
- I serve on this board by virtue of holding an office in a different organization. (ex officio)

#5. Have you ever served as board chair?

- I serve as chair currently.
- I have served as chair previously.
- I have never served as chair.

#6. Do you identify with any religious tradition?

- Yes, I identify with the same religious tradition as that with which the organization is historically or presently affiliated.
- Yes, I identify with a religious tradition other than that with which the organization is historically or presently affiliated.
- No, I do not identify with any religious tradition.

#7. Do you consider yourself to be active in any religious community?

- Yes, I am active in a religious community associated with the same tradition as that with which the organization is associated.
- Yes, I am active in a religious community associated with a tradition different from that with which the organization is associated.
- No, I am not active in any religious community.

#8. What leadership positions, if any, have you held in the religious community to which you

belong? Please check ALL that apply.

- I have served on a board.
- I have served in a staff position.
- I have served in a volunteer leadership role such as on a committee or council.
- I have not served in any leadership role in my religious community.

o   Not Applicable: I do not belong to a religious community.


## Part Three. About the Organization

*Please answer Q9 about the organization, from your own perspective.*

#9. To what degree would you say the organization:

- o   Identifies itself with (a particular) religious tradition and/or community?
- o   Provides people of faith with opportunities to express their faith (such as by donating or volunteering)?
- o   Provides a public witness to religious beliefs and values?

Possible Answers: Not at All, To a Small Extent, Some, To a Considerable Extent, To a Great

Extent


## Part Four. About the Board

*Please answer Q10 through Q20 by offering your own perspective on the deliberations and decision-making of the board of directors.*

#10. During your time on it, has the board engaged in a formal strategic planning process? (Skip Q11 if you answer "No" here.)

- o   Yes
- o   No


#11

If you answered "Yes" to Q10, to what degree did each of the following contribute to the board's strategic planning work?

- Consonance with the religious beliefs and values of the organization's founders.
- Continuity with the history of the organization.
- Current relationships with religious leaders or religious communities
- Consonance with religious beliefs and values with which the organization identifies presently.
- Effect on financial or volunteer support by people who sense a religious connection to the organization.

Possible Answers: None, A Little, Some, Very Much, Greatly

#12. During your time on it, has the board engaged in the articulation or revision of any of the following: Mission Statement, Vision Statement, and/or Values Statement? (Skip Q13 if you answer "No" here.)

- Yes
- No

#13. If you answered "Yes" to Q12, to what degree did each of the following contribute to the process of articulation or revision?

- Consonance with the religious beliefs and values of the organization's founders.
- Continuity with the history of the organization.
- Current relationships with religious leaders.
- Consonance or conflict with religious beliefs. Consonance or conflict with religious values.
- Effect on financial support by people who have a religious connection to the organization.

Possible Answers: None, A Little, Some, Very Much, Greatly

#14. During your time on it, has the board engaged in selecting an executive director (or equivalent)? (Skip Q15 and Q16 if you answer "No" here.)

- o Yes
- o No


#15. If you answered "Yes" to Q14, which statement below most closely reflects your

understanding of how the selection process was conducted?

- o The search was restricted to candidates who identified with the same religious tradition with which the nonprofit is identified.
- o The search was open to candidates of any or no religious background but favored those who identified with the same religious tradition as that with which the nonprofit is identified.
- o The religious background of candidates was a factor taken into consideration but it was not a critical one.
- o The religious identify/background of candidates was not a consideration at all.


#16. If you answered "Yes" to Q14, was the executive selection subject to review and approval

by a religious leader or religious leadership body?

- o Yes
- o No


#17. What ONE statement below most closely reflects your understanding of how religious

identity, beliefs, and values contribute to the board's deliberations and decisions concerning

programs the organization offers?

- o Religious beliefs and values are ultimately determinative.
- o Religious beliefs and values are generally taken into consideration but are not necessarily determinative.
- o Some individual board members raise religious concerns in discussions.
- o Religious beliefs and values don't seem to influence the deliberations or actions of the board.

#18. What ONE statement below most closely reflects the present state of the relationship between the organization and the religious community that founded it?

- o The relationship is vital and vibrant: The two are mutually supportive.
- o The relationship is strong, though informal: There are individuals involved in both.
- o The relationship is rather one-sided: The religious community provides support; however, for its part, the nonprofit does not do much to maintain the relationship.
- o The relationship is rather one-sided: The organization seeks support and involvement from the religious community; however, for its part, the religious community does not do much to maintain the relationship.
- o The relationship is weak: The relationship is largely in the past, although there remain some ties.
- o The relationship no longer exists: It is entirely in the past.

#19. Please offer any further comment you believe would describe the relationship that exists today between the organization and the religious community that was instrumental in its founding.

[TEXT BOX]

#20. Thank you very much for participating in this study! Your time is appreciated and your responses will contribute significantly to the results of the study. If you would like to receive a copy of the final report when it becomes available, kindly provide your email address.

[TEXT BOX]

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